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OR,

Monthly Report of Authors and Books.

FOR MAY, 1799.

ACCOUNT OF THE LIFE
OF THE LATE
THOMAS PENNANT, Esq.

NO study, apparently so remote from the uses of life, contributes so essentially as NATURAL HISTORY, to the advancement of all the arts, and the improvement of the familiar comforts of society. By the moderns, who have attained to an accuracy in description, and a luminous order in classification which the ancients knew not, natural history has been rendered much more beneficial than it was in that moderate state of cultivation in which it, before, existed. We account a *Linnæus*, a *Buffon*, and a few other naturalists, at once eloquent and scientific, as peculiarly eminent among the improvers of knowledge, and the benefactors of civil life. And it is with pride, that, in comparison with these immortal names of foreigners, Englishmen can mention the scarcely less illustrious one of a PENNANT.

THOMAS PENNANT, the son of — Pennant, Esq. of Downing, in Flintshire, in the principality of Wales, was born in the year 1726.

His infancy and boyish years, to the twelfth year of his age, passed without any remarkable indications of genius, either uncommonly strong, or directed with an extraordinary bias to any one particular class of pursuits. When he was twelve years of age, a copy of the *Ornithology of WILLOUGHBY* happening to be given to him, in a present from a friend, so interested his boyish curiosity, as soon to create, in his mind, a passion, and, gradually, a peculiar genius for this and all the other branches of NATURAL HISTORY.

He was sent to study at Oxford. In the year 1747, in an excursion from that university to Cornwall, where such rich stores of fossil treasure have been deposited by nature, and laid open by human industry: he entered, with great eagerness, into the study of *Mineralogy*, and began to collect specimens of the bodies of the mineral kingdom. Mr. *Borlase*, the well-known historian of Cornwall, kindly aided his researches, frankly communicated his own collections and observations, and warmly encouraged the young naturalist to persevere in pursuits for which he shewed an early predilection. An account of an earthquake which was felt at *Downing*, was sent by

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young PENNANT to his uncle, *James Mytton*, Esq. in the year 1750; and finding its way into the Philosophical Transactions, conferred upon its writer, for the first time, the distinction of having a production of his pen read in print. In 1754, he was elected a Fellow of the society of Antiquaries. He was, in the course of the same year, carried by his passion for antiquities and natural history, or by some social engagements, to visit and to traverse the kingdom of Ireland. But he had not yet begun to travel with a view to publication; and his Irish journey, therefore, produced no book. He was now, however, known among Naturalists as one of their number. A second paper, by him, was inserted in the Philosophical Transactions for the year 1756: Bishop *Pontoppidan*, and the great LINNÆUS, honoured him with their correspondence; and he was, in the year 1757, chosen a member of the royal society of Upsal.

About the year 1760, he married a lovely woman, of whom he was deeply enamoured; resigned the character of a member of the society of antiquaries; and retired to the sweets of rural and domestic life, with a resolution never more to mingle in the bustle of the world. The first leisure of his retirement was dedicated to the composition of his *BRITISH ZOOLOGY*. The early death of his wife interrupted his plans of domestic felicity: and his succession to the full enjoyment of the hereditary estates of his family, enlarged his income, so as to make it adequate to the expences of a less recluse way of life. He broke away, for a while, from the labours of his *ZOOLOGY*; and, in the beginning of the year 1765, set out on a journey to the continent of Europe. He visited Paris, and some of the chief provincial towns of France; spent a few days with the Count de *Buffon* at *Monbard*; and heard *VOLTAIRE* swear English oaths at *Ferney*; conversed with *Haller*, and with those eminent naturalists, the *Gesners*, in Switzerland; viewed with the eye of a naturalist, a considerable part of Germany; and, at the Hague, contracted an intimacy with *Pallas*, a young Prussian, who was destined to become, afterwards, illustrious, by exploring the natural history and antiquities of the Russian empire. The *BRITISH ZOOLOGY* was given, complete, to the world, upon its author's return from the Continent. In the year 1767, he was judged worthy to be elected a fellow of the Royal Society. In the year 1768, he received a more unequivocal proof of the extension of his fame, as an historian of nature, in a proposal from a bookseller to republish his *British Zoology* in a new edition. The former edition, in *folio*, had yielded no profits to the author; for the second, in *octavo*, he received from the bookseller an hundred pounds, which he bestowed for the use of the Welsh charity school in *Gray's-Inn Lane*.

He now continued to mix in the world with the elegant, and with the scientific: His reputation was still increased; and his acquaintance was courted by all the lovers of natural history. Among others, he obtained the friendship of Sir *JOSEPH BANKS*, whose liberal communication of the collections and observations with which his travels had furnished him, contributed greatly to enrich several of MR. PENNANT's subsequent publications. The *INDIAN ZOOLOGY*,

ZOOLOGY, published in the year 1769, was printed and engraven, at the equal expence of Sir Joseph Banks, Mr. Pennant, and Mr. Loden, a Dutch gentleman, from whose collections it was chiefly formed: Mr. Pennant was the author of the descriptions and essays: The design was left unfinished, and the book incomplete. PENNANT, in the same year, enlarged his British Zoology, by the addition of a third volume, containing the History of the Fishes of the British Lakes, Rivers, and Coasts.

He next made an excursion into Scotland. He there explored the antiquities, the scenery, and the natural history of all the more interesting districts of that ancient kingdom, with an activity of enquiry, and a diligence of observation, which even no Scotsman, since the days of Sir Robert Sibbald, had applied to a purpose of such great national importance. More than a hundred additional plates, in a new volume of the British Zoology; a Synopsis of Quadrupeds; an Account of the Patagonians, from the report of an aged Jesuit of the name of Faulkner; his Tour of 1769 through Scotland; were the next literary productions of Mr. PENNANT's leisure. His first *Tour in Scotland* was published in the year 1771-2; two editions of it were quickly sold; the Scots were delighted that a Welshman should say so much, and speak so handsomely, of their country; the English were astonished to learn that there were so many more interesting things than they had ever dreamed of to be seen in the northern part of their own island. This work was, therefore, popular and profitable beyond any thing that had been previously published by its author. He had, about the same time, the honour of assisting an undertaking of a naturalist *highly superior in philosophy and genius to PENNANT, or any of his contemporaries in the same study*. This naturalist and philosopher was Dr. JOHN REINHOLD FORSTER: The undertaking was that of his Catalogue of *American Animals and Plants*; for which Mr. Pennant furnished the list of quadrupeds, birds, and fishes. Some communications to the royal society, and some elegant trifles of poetical gallantry, were, likewise, produced, in the course of this time, from the pen of this indefatigable writer.

In the summer of the year 1772, he went on a second journey into Scotland. From the main land he passed over to the Hebridian Isles. Favourably known to the Scots by the account of his former Scottish journey, he was every where received among them with courteous hospitality; and was readily furnished, by those who were the most respectable for intelligence throughout the kingdom, with every accommodation and every communication which could be supplied to enlighten his enquiries. He returned with an ample collection of excellent materials for another publication relative to Scotland. A part of the year 1773 was spent by him in a similar journey, to examine the antiquities and the natural history of the northern counties of England. In the year 1774, he had the pleasure of publishing a third edition of his first *Tour in Scotland*. The account of his second Scottish Journey, and of his *Voyage to the Hebrides*, was a publication of the same year; and was not less graciously

received by the world than its elder brother. He added to these, in the year 1775, a third volume of observations made in his journeys into Scotland, which concluded this his capital and most popular work, as a *tourist*.

In the year 1776, he entered, a second time, into the state of marriage; receiving the hand of Miss MOSTYN, the sister of his friend and neighbour, the late Sir Roger Mostyn, of Flintshire. But, the habit of travelling, of writing down his observations on his journeys, and of publishing *tours*, was now become too powerful over him to be conquered by matrimony. The Isle of Man, Northamptonshire, Kent, and other parts of England, were the scenes of so many successive journeys, which he now made with his wonted views, and pains of enquiry. He perfected and re-published his British Zoology; enlarged his *Synopsis* into a *History of Quadrupeds*; performed, and commemorated by publications, various *tours* through Wales, and a journey between Chester and London; and liberally gave his encouragement to various artists and naturalists, whom he saw aspiring to tread in the same paths in which he had himself advanced to eminent reputation.

Indefatigable in pursuits of which the toil and the success constituted the pride and happiness of his life, he, in the year 1783, gave to the world his *Arctic Zoology*, in two volumes, in quarto. He was, in the mean time, elected an honorary member of many learned societies in different parts of the world; and had the pleasure of knowing that his works were eagerly translated into various foreign languages. Several lighter pieces escaped, occasionally, from his pen. He performed, in the course of a few years immediately following, several new journeys. In the year 1790, he published, in one volume, in quarto, an *Account of London*, which was bought up by readers, with great avidity, for several successive editions. At last, he resolved, in the year 1792, the sixty-seventh year of his age, to print no more, but close, in regard to the public, his literary life. In a lively memoir of that life, he announced this resolution to the world; which was now beginning to think, with himself, that he had written enough. But, to have refrained from subsequent publication, would have required a degree of self-denial in a lively, successful, and unwearied literary veteran, of which Mr. PENNANT soon found himself incapable.

He, after some short time of abstinence from the press, added to his former works, an *Account of the parishes of HOLYWELL and DOWNTING*, which formed the environs of his own country seat. Like *Gemelli Carreri*, whose *imaginary travels* fill a considerable space in Churchill's collection; he had amused the sedentary part of his life, for a good many of his latter years, in the composition of a fancied *tour* round the globe, into which he had condensed all the most valuable information concerning the topography and natural history of every different region of the earth, with which books, collections of curiosities, personal observation, or private communications could furnish him. This great compilation was the darling of his old age; and he had intended its publication to be posthumous: But, he wished

wished to enjoy, while he yet lived, some part of that public praise, which he thought it could not fail to obtain: nor could he refuse himself the amusement of conducting at least a part of this work through the press. In the year 1798, he published, in two volumes, in quarto, that portion of his imaginary *travels*, or *outlines of the globe*, which relates to HINDOSTAN. He survived not to mark its success with the world, or send forth the rest of the collection to which it belonged. He died at Downing, in the close of the year 1798, and when he had nearly completed the seventy-second year of his age. His loss cannot but be sensibly felt in the literary and scientific world.

As an ANTIQUARIAN and NATURALIST, *Mr. PENNANT* must be owned to have deserved, in an eminent degree, our gratitude and praise. He has commemorated, in his books, with very accurate description, many monuments of antiquity, which might, otherwise, have perished without notice. He has examined and described a multitude of specimens of the productions of nature, which had either never been before described, or never with equal accuracy.

His merits, as a WRITER, are not mean. He is almost always perspicuous, lively, and ornate in his language; sometimes, his descriptions breathe the sentimental elegance, and exhibit the picturesque powers, of his great masters, LINNÆUS and BUFFON; he often cheers and amuses, always instructs, rarely fatigues, his reader.

But he was a mere describer and narrator. He possessed no portion of the high powers of the PHILOSOPHER, or the masterly and original WRITER. He distinguished himself by no original efforts of abstraction or generalization. Content to follow, or at best to combine the arrangements of a RAY, and a LINNÆUS, he could not emulate them. Bodily toil, an observing eye, a ready pen, wealth to purchase collections of curiosities, were with him, as with too many of his contemporary naturalists, thought worthy to intercept that high scientific praise which is due only to the nobler energies of mind. He seems to have had no notion of any more perfect form of literary composition than the *tourist's* journal, or the naturalist's descriptions. He was not among those men of true taste and genius who are never satisfied with their own productions; but as their power of execution becomes more excellent, become continually, in the same proportion, more lofty and extravagant in their conceptions of that sublimer excellence which can alone merit extraordinary praise. His style is often grammatically incorrect, and not seldom deformed by false ornament: the literary forms in which he chose to invest his knowledge, are awkward and destitute of all graceful artifice: yet he appears to have looked upon his own works as admirably perfect.

As a man of fortune and leisure, applying these to the purposes of rational and useful pursuits; as a benefactor to the sciences and the arts; as a man whose example, as well as his personal endeavours, contributed to promote the popularity of important studies, *Mr. PENNANT* deserves, and has, our warmest praise. But, it is probable, that his works will not be often reprinted; nor will long retain their place, elsewhere than in the libraries of the curious.

His personal form was tall, and not ungraceful: exercise and temperance preserved him almost to the last, in the enjoyment of a good state of health. He was amiable in the latter course of familiar life; a kind husband; an affectionate father; a gentle master; an active magistrate; an agreeable and obliging neighbour. Though irascible, he was placable: and he retained through life, we believe, the attachment of almost every valuable friend whom he had once gained.

Sketch of the Life of Gibbon, the Historian.

[CONCLUDED FROM PAGE 318.]

AT first, Gibbon entered with enthusiasm into the sentiments of the military character; and even thought of becoming, for life, a soldier: But, the idleness, the coarse, inelegant dissipation, the illiterateness, and the bustling manners, of his brother officers, and of the military life in general, soon dissolved the charm by which he had been, at first, captivated, and gave him a thorough dislike for the condition of an officer in the army. Yet he found,—in the acquaintance which he now necessarily formed with military tactics; in the knowledge of English character and manners, which he unavoidably gained, on the marches, and while lying in quarters; in the increased robustness of body, and skill in the manly exercises, which the diligent discharge of his duties, as an officer, gradually conferred; and in the new intelligence of the forms of the British government and constitution that he derived from correspondence with the war-office, and from other opportunities offered by his military situation;—a supplement to his foreign education that proved of the most important advantage, for the filling up of its defects, and the correction of its errors.

Nor were there wanting times, even amidst the military dissipation, which a mind enamoured like his of literature and reading, could appropriate to the enjoyments of study. He amused himself with the writings of Cicero; thoroughly studied the *Iliad* of Homer; renewed his application to mathematics; and began to revolve, more particularly, in his mind, the design of composing some great historical work, that should serve to immortalize his genius and his name.

But, notwithstanding all this, the militia service became exceedingly irksome to him: and he was moved to adopt the complaint made by Cicero, in a similar situation: *Clitelleæ bovi sunt impositæ.* At last came the wished-for hour of deliverance. The militia was disembodied, in the end of the year 1762. He had already obtained his father's consent, that he should, upon his first release from military duties, depart upon the fashionable *tour* through France and Italy. Many weeks did not elapse before he left London, hastened across the Channel, and on the 28th of January 1763, arrived, for the first time, in PARIS.

His friends in London had furnished him with letters of introduction to many persons of rank, fashion, and literature in the French capital. His *Essai de l'Etude de la Literature*, being already published, with

with greater success on the Continent than in Britain, contributed to make his appearance considerably acceptable in the Parisian literary circles. The society into which he thus found his way, the curiosities of Paris, its theatres, and all the fascinations of French luxury, taste, and literature, engaged his stay for full three months. He then reluctantly hastened away, to re-visit, after a five year's absence, his friends at LAUSANNE.

The reception which he here met, was kind and endearing: the recollections of the former time, gave to every object the interesting power of enchantment over his imagination and his heart: at the house of *M. de Mesery*, he associated with a number of agreeable young men of fortune, like himself, from all the different parts of Europe: in the company of fifteen or twenty of the young beauties of Lausanne, who used to assemble, almost every evening, at one another's houses, under the expressive appellation of the SPRING, he found all that pleasure with which the presence of female youth, innocence, sprightliness, and beauty, never fails to charm their young admirers of the other sex. For nearly eleven months, he, with the highest satisfaction, prolonged his stay, upon this second visit, in the scenes where he had first learned to take delight in regular study, and to cultivate the engaging politeness of social intercourse.

From *Lausanne*, he proceeded over the Alps, by the way of Mount *Cenis*, to *TURIN*. He was presented to the King of Sardinia; and had the honour of holding some conversation which he found very agreeable, with the princesses, that monarch's daughters. Entering Italy, he visited *Parma*, *Modena*, *Florence*, *Leghorn*, and other celebrated cities; arriving, at last, in imperial *ROME*.

Throughout his whole Italian journey, his attention was directed, more upon the remains of illustrious antiquity than upon present things. The ways, the theatres, the columns, the palaces, all the works of sculpture of the ancient Romans; the famous galleries which displayed the noble productions of the modern Italian school for the fine arts; all the monumental ruins of Rome,—the ancient, and long, even the modern, capital of the world, he surveyed with warm enthusiasm, and with an intelligence and discernment, derived from his previous classical studies, which made him worthy to survey them.

It was, while he contemplated the ruins of Rome, that the grand design of writing the *HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE* first suggested itself to his mind. At *Naples*, he was introduced by Sir *William Hamilton*, the British Ambassador, to the present unfortunate Monarch of the two Sicilies, who was then but a boy. After having examined to satiety all the curiosities of Italy, he took his departure homeward through France. In *Paris* he lingered yet another fortnight. On the 25th of June, 1765, he arrived once more at his father's house, after an absence of nearly two years and a half.

His father received him with his wonted kindness. For the next five years and a half, he continued in dependence on his father, to divide his time between London and the country. He rose to be first major, afterwards lieutenant-colonel-commandant of the battalion of militia to which he belonged.

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In London he associated, with distinction, with the most eminent young men of rank and fortune, who were nearly of his own age, and of congenial talents and manners. M. DE-YVERDUN, a young Swiss gentleman, who had been the friend of his heart, and the companion of his studies, during the time of his first residence at Lausanne, came to England, in hopes of obtaining here, through Gibbon's kindness, some honourable and profitable employment; became again the occasional companion of his studies and his retirement; and was, at last, successfully recommended by him to employment in the office of the secretary of state, and to an advantageous engagement as a travelling tutor.

He revolved in his mind some new designs of literary composition; made attempts which were relinquished in the very beginning; but, in others, proceeded to actual publication; not without moderate success. The *Life of Raleigh*, the *History of the House of Medicis*; the story of the recovery and establishment of the *Liberties of Switzerland*; successively suggested themselves to him, as subjects upon which he might make trial of his talents for writing history, and were, for different reasons, rejected.

In conjunction with his friend De-Yverdun, he composed, in the French language, for the years 1767 and 1768, two volumes of periodical criticism, under the title of *Memoires Literaires de la Grande Bretagne*; which were intended to communicate to foreigners some knowledge of the best literary productions of Great-Britain. They were not unsavourably received by the discerning few; and obtained the particular approbation of *David Hume* and the late *Lord Chesterfield*. The losty genius, and the proud pretensions of *WARBURTON*, had excited the spleen of almost all those among his brother critics who were not his dependents and servile flatterers. *GIBBON*, among others, took arms against *WARBURTON*'s hypothesis; "That the descent of Virgil's hero into the infernal regions, in the sixth book of the *Æneid*, was intended as a representation of the Eleusinian mysteries." In a small tract which was anonymously published in the year 1770, *GIBBON* has attacked, and in the opinion of *Hayley*, *Heyne*, and *Parr*, completely refuted the *Warburtonian* doctrine. The writer of this sketch, however, will not hesitate to profess his belief, that *Gibbon's* reasonings are, in that tract, inconclusive; and that *WARBURTON's* theory concerning the Eleusinian mysteries, though not the precise truth, comes exceedingly near to it.

In November 1770, the elder Mr. *Gibbon* died, in the sixtieth-fourth year of his age. Within two years after this event, his son finally removed from the country, and established himself in a convenient house in Bentinck Street, in London. Having his library now in town, he was, hence, enabled to divide his days between study and polite society; in that manner which he had long esteemed as giving the truest enjoyment of life. The elegance of his conversation, and the reputation of his talents and literature recommended him to general favour among the great, the learned, and the gay. He was chosen into all the fashionable clubs: his presence was acceptable in every elegant assembly. Every eminent

artist,

artist, every distinguished man of letters became of his familiar acquaintance. He tasted of every enjoyment, with a relish, yet with a prudent moderation, worthy of Epicurus himself. Nothing but the due proportion of salutary exercise in the open air, was, in his plan of life, neglected. His mornings, from the early hour of five or six, to three or four o'clock in the afternoon, were habitually devoted to intense study. He then dressed, hastened into company, and, till the hour for rest, gave his evenings to social joy.

The friendship of *Mr.* afterwards *Lord ELIOT*, of Port Eliot, procured him to be returned to parliament in the beginning of the year 1775, as a member for the borough of Leskeard.

Few of his fellow members could be better qualified than he, at this time, was, for the discharge of the duties of a British senator. At first, he indulged some uncertain hopes and wishes, to distinguish himself in parliament, as a speaker and a man of business: But, the unassuming modesty of his nature and manners rendered him unable to force himself into notice, as a speaker, that, where there were so many candidates for it, could not be obtained without great boldness and strong contention. He was, likewise, in regard to all gross, inelegant, bustling business, of too indolent a disposition to become, without powerful excitement, a very active member of parliament. It may be, also, that he thought many of those who would perhaps have outshone him as parliamentary orators, to be utterly unworthy of competition with his learning, taste, knowledge of mankind, and real eloquence; and therefore shunned descending into the arena of parliamentary *specification*, that he might not be confounded with a mob. For a while, he stood aloof from party-dependency, yet voted chiefly with the *Administration*.

But he was, in the mean time, labouring, with indefatigable ardour, to acquire transcendent distinction of another nature. He had finally chosen the *decline and fall of the Roman empire*, as the subject of an historical work that should display and gratify his literary ambition. His reason, his imagination, and the sensibilities of his heart, had expanded to full maturity: he had laid in ample stores of erudition, and of the varied knowledge of life and of affairs.

After about eight year's labour of research, of composition, and of correction, he, in the year 1776, delivered to the public the first volume of his *History of Imperial Rome*. The book of a scholar, a member of parliament, a man of fashion; it was received with an eagerness, and a tumult of fashionable approbation and applause, by which all criticism was, for a time, awed into silence. Editions were rapidly multiplied; yet scarcely could the press keep pace with the demands of the public. Hume, Robertson, and every man of illustrious name in elegant and philosophical literature, were among the foremost to congratulate the author upon the splendid merits and the extraordinary success of his work. The indignation of the *Oxford men* was provoked by this literary glory of one whom they had driven out from among them in disgrace, and had pronounced *good for nothing*. Their attacks at last called forth from *GIBBON*, a defence of his own faithfulness and accuracy; which is, perhaps, the best of all his writings, and indeed the finest piece in which

controversial eloquence was ever associated with profound erudition. His triumph was complete.

This literary success of GIBBON's, excited both the political parties of the ministry and the opposition, to court his alliance with extreme earnestness, as that of a man whose approbation would, at once, confer the highest honour, and bring the most powerful aid. The friendship of North and Wedderburne, and a place at the Board of Trade, attached him to the administration. He prosecuted his historical plan; and after some time, published two additional quarto volumes. But, economical reform, and changes of administration, deprived him of the emoluments of his situation. His grandfather had by successful trade, amply repaired the loss of that fortune of which an act of parliament deprived him: the father's expences had again impaired the creation of his grandfather's industry: his own, though never very imprudent, diminished it so much farther, that, after the loss of *official* emolument, he could no longer enjoy, in London, that style of living which was agreeable to his taste and habits.

In the year 1783, he once more retired to his beloved Lausanne, and to the society of his friend De-Yverdun. He there completed, in three additional volumes, his *History of the Decline and Fall of the Roman Empire*; passed in all the delights of friendship, literature, and elegant society, the last ten years of his life; and survived till the copy-money of his works, and the inheritance of property from his relations had again restored him to a state of comparative opulence; an elegant competency he had always enjoyed.

In the two last years of his life, indeed, the mischiefs of the French revolution not a little disturbed his tranquillity. From many circumstances, it must be owned, that there could be few persons better qualified than he to judge of the probable tendency of that grand political convulsion. He agreed in all the auguries of Burke; and was perhaps more earnest than any one else to see Britain adopt those vigorous measures of prevention and resistance to the principles and the arms of republican France which have been since so ably pursued. He had visited England at the time of the publication of the three last volumes of his history. In the year 1793, he again returned to console the domestic sorrow of his friend Lord *Sheffield*, and perhaps to await the restoration of peace and security on the continent. He was to revisit the continent no more.

On the 16th of January, 1794, he died, at his lodgings in St. James's Street, of a dropsical complaint, combined with a rupture, in the fifty-seventh year of his age. Two volumes in 4to. of his posthumous works have been published by his friend and executor, Lord *Sheffield*. There is, perhaps, not another book in existence, from which the young scholar may better learn the genuine means of attaining to literary greatness.

Mr. GIBBON was blameless in all the *habits* of his life; and he has owned that he found great satisfaction in those comforts which his condition and plan of life afforded. His history, though not without faults, will long be read and admired, as one of the most valuable treasures of human eloquence, philosophy, and erudition; as one of the noblest monuments of human genius.

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THE REVIEW.

Price's Essay on the Picturesque. (Continued from Page 262.)

THE author, when investigating so leading a feature in the art of *improving* as that of *artificial water*, and of which at the same time the difficulties are so great, commences with a free confession how great they are.

He then gives the *principle* which must obviously guide the attempt: that *in order to gain a just idea of the manner in which we ought to form the banks of artificial pieces of water, the first enquiry should be, how those of natural lakes and rivers are form'd.*

He shews how easily this may be effected where the ground lies so that *without digging*, by merely forming an head the water may be obtain'd, which will then, of itself, fall in with the various character of the surrounding ground: But that where "all is to be done by the spade, and the whole of the banks to be newly form'd," there the enquiry necessarily takes place, by what means "the inequalities on the banks of natural lakes are produc'd."

That this will arise, where the monotony of the natural bank is greatest, as "on bare downs and close bitten sheep-walks" from the action of frost and water on the looser texture of some parts of the soil, forming in some places mounds, in others breaks and deeply indented cavities: that from soil thus drifted, a wild vegetation would arise of heaths and furze, and, under their protection, of trees and bushes dispersedly, while from the same causes any rocky ground or large stones would be partially bar'd; and in other parts "strata would appear of sand, gravel, and different colour'd earths with the tints of vegetation."

That progressively the trees growing old, would shew part of their roots uncover'd and hanging over, or clasping the rocks, while ivy would climb over." That amid this partial change of appearances "other parts of the bank would remain in their former smoothness, verdure, and undulation." That preferable as this would be, and would almost by every one be confess'd, to "a lake universally green and smooth, the picturesque circumstances arise from what, in other points of view, must be consider'd as imperfections, and what in their first crude state are deformities." He then shews how an "*improver*, who had been us'd to compare pictures and nature, and who intended to make an artificial lake in a valley where the sides were uniformly green and sloping," would probably

be inclin'd to proceed. This he does by a skilful application of the principles to the characteristic circumstances suggested by nature, and which are admir'd in painting.

He guards against the error of attempting to make the breaks and other picturesque irregularities *immediately* by art; and justly and forcibly remarks how incapable the spade and pick-axe must be directly "to produce any thing picturesque or natural." That art therefore must have recourse to nature; whose operation, though she cannot imitate, she can in a great measure direct. That this will be effected by preparing means, agreeably to the nature of the ground, and the object in view, for the influence, with time, of accidental causes, by undermining the banks in places, by placing stones intermix'd with fragments of mould in such places where they might most naturally and picturesquely have fallen, and by following that process through which nature on the same spot "effects numberless intricacies and varieties; and those of a soft and pleasing as well as of a broken kind."

That in all his attempts "if he had to form a piece of water totally anew, he would do well to take any beautiful bank of a river or lake that would suit the style and scale of his ground, and in some degree analyze the anatomy, as it were, of it," as painters have studied that of the human figure: and especially as Raphael accurately drew the naked forms of those figures, which he meant to represent with drapery; knowing how much the grace and play of that drapery must depend on what was beneath, and that its folds were not meant to hide, but to indicate and adorn the forms which they cover'd.

He observes that this presents the idea of ground working in a new and much higher point of view. And we agree in believing, that practicable, just, and desirable as it appears to be, nothing of the kind has hitherto been attempted.

He farther represents how many advantages of detail are excluded from *painting* which may and ought to accompany the more extended scale of natural scenery: for that the *Improver* may, with caution, indulge himself in the liberties of nature: that he may give to particular parts the highest degree of enrichment that rocks, stones, roots, mosses, with flower-ing and trailing plants of close or of looser texture can create, without the danger which the *painter* incurs of injuring the effect of the whole: such parts, when seen at a distance only having a general air of richness, such as they would have in a painted landscape; though when seen near, they are much more rich in detail than a painter could venture to represent them in his fore-ground. And then very ingeniously and pointedly adds, that "a piece of artificial water bears the same

relation

relation to a lake or a river that a sonnet or an epigram (perhaps we should have said an *idyllium*,) does to an heroic or didactic poem : that in any short poem, a quick succession of brilliant images, is not only admir'd but expected ; whereas they would be ill plac'd in the narrative or connecting parts of a long work. That the case is particularly strong with respect to artificial water ; as it is professedly ornamental, and with no other intention."

He continues, that the *landscape gardener* would prepare his colours, would mix and break them just like the painter ; and would be equally careful to avoid the two extremes of glare and monotony. That every aim with respect to form, light and shadow would be the same to both.

He ludicrously, but significantly, contrasts with this the dead uniformity of outline and colour which he ascribes to modern improvement ; and which, he says, seems to have been borrow'd from that branch of the art commonly known by the name of *house-painting*.

He represents strikingly the effect which moisture and vegetation have in diversifying and animating the tints of the most flat and unpromising objects : and he presents a luxuriant detail, as gratifying to the horticulturist as to the painter, of what might be done on banks with the beautiful but less common flowering plants, intermix'd with those of our native growth. This we fear can belong only to the favour'd temperature of *Devonshire* and *Cornwall* ; and perhaps part of *Somersetshire* ; not to other parts of this island. But where we can have the empurpled heath, the glowing furze, the wild rose, and the woodbine, we are at all events rich in embellishments of our own.

He has then some admirable remarks on *simplicity*, its character, and its effects. He shews that nothing which is *unnatural*, where nature is professedly imitated, can deserve the praise of *simplicity* ;—that the simplicity which arises from the objects being *few*, has in many cases a distinct and peculiar charm ; and should in these be most carefully preserv'd. But that there is another simplicity of more extensive consequence, "*simplicity and UNITY of effect* *". That wherever intricacy, variety, and enrichment disturb *that unity*, they are highly injurious ; but that wherever they do not, unless they should interfere with a simplicity so pleasing in itself, and so clearly mark'd as not to be mistaken, they would surely plead their own excuse."

* This he happily designates by the *Horatian* rule,
Denique sit quodvis simplex duntaxat et unum.

He suggests that the *attractive* effect which the lucid surface of water has on the eye, powerfully directs the attention to the surrounding objects; heightens their effect, if pleasing and harmoniz'd with its own, but aggravates all their disadvantages if otherwise. That therefore, wherever there are the happiest groups of trees or buildings, the richest distances, the most pleasing boundaries of hills or mountains, in that direction, the water, if possible, should be plac'd so as to blend with them into one composition; serving not merely as a brilliant light in the landscape, but likewise as a bond which unites all those parts together.

In prosecuting his investigation of the effects which a skilful and observing eye might produce by the management of artificial water even in the flattest situation, he is led to notice the means by which *depth of shadow* is effected, and the peculiar charm of this in natural water.

“A lake admits of bays and inlets in every direction: and where the scene is confin'd, every source of variety should be sought.”

A *lake* is a **WHOLE**: and that whole upon a smaller scale may be completely imitated; but of a *river* only one or two *reaches* can be imitated, and then it must stop. Now one of the charms of a river, beside the real beauty of each particular scene, is the idea of continuance, of succession, *that idea, that hope*, and expectation give an interest to the scenery of a river consider'd generally, though many parts taken singly may be uninteresting.

Bays, inlets, and promontories, form a principal beauty in lakes; but they would counteract that idea of continued *motion* and progress with which continuity of motion so well accords: and even where, for a certain space, a river becomes stagnant (the only part which art can properly imitate) still we retain the knowledge, and in some degree perceive the effect of its real *progression*. But where we know that no motion, no progress exist in any part, it surely is right to compensate the want of these qualities by others which we can command, and which are so much in unison with the character of still water: for those lakes which are so much admir'd by painters, are remarkable for the variety and intricacy of their shores.

Beside this principle, which determines for a lake as an appropriate object in a plan of *picturesque improvement*, Mr. PRICE shews that even the smallest lakes, whose diminutiveness excites ridicule in those ill-judging eyes which attend to size only, and not to character, may be studied as models of picturesque effect: as GAINSBOROUGH us'd to bring home roots, stones, and mosses, and from the arrangement he gave

to those, study foregrounds in miniature : and as LEONARDO DA VINCI advis'd painters to enrich and vary their conceptions by attending to the stains and breaks in old walls ; an advice in the true character of genius, which sees the lucky effects and combinations which accident or neglect can produce in the meanest objects, and avails itself of them to elegant and high purposes in art.

He then shews the effect of lakes, not only when all the surrounding objects are on a similar scale, but when the smallness of the lake is contrasted by a giant-oak over-hanging it, or by an abrupt mass of rock or high broken bank, with wild vegetation over-running it.

He gives an elegant illustration of the *reviving* of tints, of which such a lake may be the medium, and illustrates it by the refin'd and exquisite analogy between vision and sound ; the predominant tint being like the key-note in music, which, or its characteristic harmonies, pervade and unite the composition ; so powerfully is the principle of *unity* the principle of all taste, all correctness, all harmony and effect.

And he shews what "easy and cheap improvements," founded on this and other effects of water, would "give a new and lively interest to the most interesting wood-land scenery." And he pursues the relation between *painting* and the *improvement* of *actual* landscape, by shewing that such scenes, which in nature are picturesque, have been great favorites with *painters*. And he justly laments, that from the predominant passion for extent, and from the miserable undistinguishing taste for continuity of surface, many beautiful little pools, in the most romantic parts of parks, have been fill'd up, and the ground levell'd.

Another principle suggested, is the artificial appearance of *height*, which may be given to banks on a flat, by cloathing them with vegetation, and concealing the ground immediately behind.

There are other judicious hints, shewing, by means *picturesque*, variety in the banks of artificial lakes, is either produc'd, or prevented from taking place.

This leads to the consideration of *islands*, and of the form, growth, and colour of the trees proper to give effect to lakes ; which are chiefly those of the *deeper* tints and *canopied* branches.

A bare *central* island is very appositely compar'd to the ridiculous position given by the *painters* to the *eye* of the CYCLOPS.

This head concludes with an investigation of the *principle* of *flowing* lines, and of *easy* curves. He shews that these are indeed

indeed essentially related to BEAUTY: and that they must be so, from their conduced to that INSENSIBLE TRANSITION not to be express'd in one word, which, not only in form, but in *colour, light, shadow*, and every combination of them, is through all visible nature, the most *comprehensive* principle of BEAUTY.

That, therefore, whenever smoothness and flowing lines would be incompatible, under the circumstances, with *insensible transition*, by their subserviency to which they are generally beautiful, they must so far be excluded where the *beautiful* is the object.

“NATURE,” he shews, “forms a beautiful scene, by combining objects, whatever they may be, so that no sudden *abrupt* transition, either in form or colour should strike the eye: so that in her works many of the particulars are *abrupt* and rough, yet each scene AS AN WHOLE, impresses an idea of the most pleasing variety, softness, and union; while ART, if it attempts to produce beauty, by “attending to *one particular*,” however generally connected with beauty, that of *smoothness* and *flow* of curvature, and neglecting general composition, effect, and character, will produce an hard, un-wearied, and unconnected composition.”

We think there is as much acuteness of discrimination, and strength of judgment, as there is delicacy of taste, and felicity of expression in this remark.

He finally shews, that where intricacy, variety, roughness, and abruptness, go beyond the degree which is requir'd for insensible transition to produce *beauty*, they pass then into the *distinct* and *mark'd* character of *the picturesque*; and, that if carried still further, the scene would, probably, become no longer *picturesque*, but merely scatter'd, naked, deform'd, and desolate; so that it would be as absurd to attempt to make *picturesque* scenes *without any mixture of the beautiful*, as to attempt, what has been so long and so idly attempted, to make *beautiful* scenes *without any mixture of THE PICTURESQUE*.

He thence passes to remarks ON DECORATIONS NEAR THE HOUSE, in what may be properly call'd the GARDEN. And here he observes he shall have assistance from the examples of *pictures*, and find himself powerfully counteracted by the influence of *Fashion*, as to the specimens in painting and the particular influence of Mr. Brown, as to those which might otherwise have been still deducible from real scenery.

In entering on this part of his subject he observes, that we misplaced our praise of *simplicity*, and that Mr. MASON has countenanc'd this error by his poetry. He observes, that the

rich

rich and *ornamented* style has its place somewhere, in the improvement of real scenery as in painting; and he pointedly enquires if we exclude them from *gardens*, from gardens of which it is the characteristic distinction that they *are ornamental*, and nothing else.

He continues, that where *architecture* even of the simplest kind, is employ'd about the dwellings of man, *art* must be manifest: and, that all artificial objects may certainly admit, and, in many instances, require the accompaniments of art; for to go, at once, from art to simple unadorn'd nature, is too sudden a transition.

' Many years,' he adds, ' are elaps'd since I was in ITALY: but the impression which the gardens of some of the villas near ROME made upon me, is by no means effac'd, though I could have wish'd to have renew'd before I enter'd upon this subject. I remember the rich and magnificent effects of balustrades, fountains, marble basons and statues, blocks of ancient ruins, remains of sculpture; the whole mix'd with pines and cypresses. I remember their effect, both as an accompaniment to the architecture, and a foreground to the distance.

' These old gardens were laid out formally; that is, with symmetry and regularity: for they were to *accompany* what was regular and symmetrical. They were full of decorations: for they were to accompany what was highly ornamented; and their decorations, in order that they might accord with those of the mansion, partook of sculpture and architecture. Those who admire undisguis'd symmetry, when allied with the splendour* and magnificence of art, will be most pleas'd with such gardens, when kept up according to their original design. Those, on the other hand, who may wish for an addition of more varied and picturesque circumstances, will find them in many of those old gardens whenever they have been neglected: for the same causes which give a picturesque character to buildings, give it also to architectural gardens; and, the first step to it, is the partial concealment of symmetry, by the breaks and interruptions that arise from an

* The reviewer acknowledges his wish that the unsounded *u* may fall into disuse in this and like words: as in familiar correspondence it has, in great measure, fallen; and, that the final *k* in *physic*, *music*, *mathematics*, and similar words, may have the like fate. The editor of the Gentleman's Magazine has, indeed, justified this *k*, as distinguishing substantives from *adjectives*. It does not seem ever to be us'd to serve this distinction; and, indeed, the words instanc'd, are *all adjectives* us'd substantively, by ellipsis $\eta\ \mu\sigma\omega\kappa\eta$, or *Musica*; being *T\epsilon\chi\mu\eta\ \mu\sigma\omega\kappa\eta*, or *Ars musica*: and so of the rest. Whereas, our Saxon words, from which we could not well have the *k* dismiss'd, are generally substantives, or verbs abbreviated to the form and termination of such substantives in their infinitive and indicative present; so that the reason given is against the practice which it is wish'd to support.

irregular mixture of vegetation, whether of trees or shrubs, or of vines, ivy, and other creeping plants which climb up the vases, steps, and balustrades. The more broken, weather-stain'd, and decay'd, the stones and brick-work of every kind become; the more the plants and creepers seem to have fasten'd and rooted in between their joints—the more *picturesque* these gardens. And, in that respect, they have, to the painter's eye, an immense advantage over *modern* gardens; from which, all present decoration, and all *future picturesqueness*, is almost banished.

He obviates the objection, that 'according to such ideas a new garden ought to be made in imitation of an old one in ruin, and with every mark of decay;' that 'it is not by copying particulars, but by attending to principles, that lessons become instructive;' and, that while a painter copies ruins as far as he pleases, for they do no injury to his canvas, a gardener, in transferring the principles of the picturesque to real scenery, will go no farther than propriety and convenience will allow: 'And will, therefore, in the execution, omit or modify many of those circumstances that may only be suited to the canvas.'

But that he has 'always been of opinion that the two professions ought to be united,' and the more so, from having heard that when VANBRUGH was consulted about the *garden* at *Blenheim*, he said, 'you must send for a landscape painter;' a very natural answer to come from him, who, as Sir JOSHUA REYNOLDS observes, has, of all architects, most attended to painter-like effects.

But, that though he did not make what may properly be call'd a garden at *Blenheim*, he made a preparation for one, a sort of architectural foreground to his building. Who will not join in the regret that Mr. PRICE expresses, that in consequence of the modern taste for improvement, this has been entirely destroyed?

This leads into an illustration every way so interesting and characteristic, that much as we have already copied, we cannot resist it.

'I may,' says Mr. PRICE, 'perhaps, have spoken more feelingly on this subject from having done myself what I condemn in others—destroyed an old fashion'd garden. It was not, indeed, in the high stile of those I have describ'd; but it had many of the same circumstances, and which had their effect. As I have long since perceiv'd the advantage which I could have made of them, and how much I could have added to that effect, how well I could, in parts, have mix'd the modern style, and have alter'd and conceal'd many of the stiff and glaring formalities, I have long regretted its destruction. I destroyed it, not from disliking it: on the contrary, it was a sacrifice I made against my own sensations to the prevailing opinion. I doom'd it, and all its embellishments with which I had form'd

form'd such an early connection, to a sudden and total destruction:—probably much upon the same idea as many a man of careless, unreflecting good-nature, thought it his duty to vote for demolishing towns, provinces, and their inhabitants, in *America*: like me, (but how different the scale of the interest) they chose to admit it as a principle, that whatever obstructed the prevailing *system*, must all be thrown down, all laid prostrate; no medium, no conciliatory methods tried, but, whatever might follow, destruction must precede.'

Mr. PRICE then mentions the terraces, the walled compartment below the ornamented, though somewhat formal, arrangement of fruit-trees, shrubs and statues, the top of a fine grove appearing beyond the opposing wall; and he elegantly touches the effect of these circumstances, of regularity, of comfort, of seclusion, of partial concealment, and of contrast. But it should be read in the tract itself.

'All this,' he continues, 'gave me emotions in my youth, which I long imagin'd were merely those of early habit; but I am now convinc'd that was not all: they also arose from a quick succession of varied objects, of varied forms, tints, lights, and shadows; they arose from the various degrees of intricacy and suspense that were produc'd by the no less various degrees and kinds of concealment, all exciting and nourishing curiosity, and all distinct in their character from the surrounding landscapes. I will beg my reader's indulgence for going on to trace a few other circumstances which are now no more.'

This he does; and after mentioning the sacrifices which he reluctantly made to the prevailing system of levell'd ground with its flowing line and undulation, (and so mentioning them that they are painted to the eye and to the feelings) he subjoins.

'What is there now? Grass, trees, and shrubs only. Do I feel the same pleasure, the same interest in this ground?—Certainly not. Has it now a richer and more painter-like effect as a foreground?—I think not, by any means; for there were formerly many detach'd pieces of scenery which had an air of comfort and seclusion within themselves*, and at the same time form'd a rich foreground to the near and more distant woods, and to the remote distance.

* And in a note.—The remark of a French writer may be justly applied to some of these old gardens. *L'agréable y était souvent sacrifice à l'utile, et en général, l'agréable y gagna.* The reviewer is here tempted to add, that the author quoted is no less an author than Rousseau, in his description of the house and garden of Wolmar;—a description which transports by its very simplicity and calmness, and in which reason, utility, moderation, even rigorous self-denial, have all the enchantment of extatic pleasure; with this difference, that they delight permanently as exquisitely.

' All this was sacrific'd to undulation of ground only ; for shrubs and verdure were not wanting before. That undulation might have been so mix'd in parts with those decorations and abruptnesses, that they would have mutually added to each other's charms : but I now can only lament what it is next to impossible to restore ; and can only reflect, how much more difficult it is to add any of the old decorations to modern improvements, than to soften the old style by blending with it a proper portion of the new.

' If I have detained the reader so long in relating what personally concerns myself, I did it because there is nothing so useful to others, however humiliating to ourselves, as the frank confession of our errors and of their causes. No man can equally with the person who committed them, impress upon others the extent of the mischief done, and the regret that follows it ; can compare the former with the present state, and what might have been, with what has been done. I cannot flatter myself that my example will be follow'd by many statesmen : but were ministers who undertook the management of rash, impolitic wars, to be seiz'd with repentance, and, for the sake of making some reparation, to write their confessions ; were they to give a frank detail of their errors, (if they deserve no worse name) and of the various times when their mind possibly recoil'd at what they were executing, and how their own ambition and the blind unrelenting power of system goaded them on, though they then felt how easily those countries whose mutual enmity they kept up, might have coalesced and added to each other's happiness and prosperity, — such a detail of dark and crooked manœuvres, such a testament politique, would almost atone for the crimes which it recorded.'

To this sentiment, the reviewer of this article from his heart subscribes. But ministers, perhaps, least of all men, have either the time or the will for self-examination.

But when Mr. PRICE adds, that perhaps, having made this confession, it may be said, that he had no right to censure Mr. Brown for his errors and answers, with other reasons, that "the true plea * , the true distinction is, that he was a professor, that he acted in a *public capacity*, and that *therefore, every act of his is open to public criticism:*" It might indeed have been pretty confidently suppos'd, that such is reason, and that such is the LAW of ENGLAND. But what is said to have been observ'd from high authority, on a late trial, might have led an English *Trebatius* to doubt whether *artists* be not as exempt from animadversion as *ministers*. Once it was thought, that ministers, *being public characters*, were therefore, *as such*, publicly examinable, as to their conduct and its tendency. Now, every lawyer will feel a necessity of advising, and every reviewer feels himself admonish'd by no slight warning, to act

with regard to ministers, as an old adage says, we ought of the dead; and to say nothing of them unless we can speak well. And the sword seems to hang over our heads by an hair, if we impose not on ourselves a like silence, even as to artists.

To be concluded in our next.

L.

Horæ Biblicæ; being a connected Series of Miscellaneous Notes on the original Text, early Versions, and printed Editions of the Old and New Testaments. Oxford: printed. 8vo. pp. 270. White. 1799.

EVER since the resurrection of letters in the golden days of Leo X. the treasury of sacred criticism has been accumulating; and, by the happy invention of the typographical art, its acquisitions are preserved in safe repositories. In no former period, of equal length, have researches in this line of investigation, been prosecuted with vigour and success, equal to those of the learned, in the latter half of this expiring century. In this elaborate manual we have a well digested compendium of biblical antiquities in a regular series, from the origin of letters to the passing year.

With a view to impress on the memory the result of some miscellaneous reading on different subjects, the following notes were committed to paper. It may be found that they give,

I. Some history of the rise and decline of the Hebrew language, including an account of the Mishna, the two Gemaras, and the Targums.

II. Account of the Hellenistic language, principally with a view to the septuagint version: Under this head, mention will be made of the early versions of the Old Testament, and the biblical labours of Origen.

III. Observations on the effect produced on the style of the New Testament. 1. By the Hellenistic idiom of the writers—2. By the Rabbinical doctrines current in Judea at the time of Christ's appearance, and by the controversies among the sects into which the learned were then divided—3. By the literary pursuits of the Jews being confined to their religious tenets and observances—4. By the political subservience of the Jews to the Romans—5. By their connexions and intercourse with the neighbouring nations—6. By the difference of the dialects prevalent among the Jews.

IV. Some account—1. of the Biblical literature of the middle ages—2. Industry of the Monks—3. Of the Jews in copying Hebrew manuscripts.

V. The Masorah and Keri Ketib.

VI. Controversy respecting the nature, antiquity, and use of the vowel points.

VII. General remarks—1. On the history of the Jews after the return from Babylon to the birth of Christ—2. Persecutions suffered by the Jews—3. Their present state—4. Their religious tenets—5. Appellations of their doctors and teachers—6. The Cabala—7. Their

7. Their writers against the christian religion—8. Principles respecting toleration.

‘ VIII. Observations on the nature of the Hebrew manuscripts, and the principal editions of the Bible.

‘ IX. Principal Greek manuscripts of the New Testament.

‘ X. Polyglott editions of the New Testament.

‘ XI. Principal Greek editions.

‘ XII. Versions into the Romeika, or modern Greek.

‘ XIII. Oriental versions.

‘ XIV. Latin vulgate.

‘ XV. English translation of the whole Bible.

‘ XVI. Division of the Bible into chapters and verses.

‘ XVII. General observations on the various readings as far as they may affect its purity, authenticity, or divine inspiration.

‘ XVIII. Principal works perused by the author in the course of his enquiries.’

Addison, in his lucubrations on *Paradise Lost*, expresses his satisfaction in perusing the ingenious connexion of incidents in the contents prefixed to the several books of that admirable poem. Every adept in Biblical literature, we suppose, must, in like manner, be captivated with that extent of knowledge, and happy faculty of arrangement, which, in this intricate subject, could compress the history of almost 20 centuries into 18 short articles, and discuss the records of so many oriental libraries in a volume of so very moderate a size. To withhold a specimen, would be equally unjust to the author, and to our learned contributors. It is excerpted from the middle age of literary slumber, page 41.

‘ From the death of St. Jerome to the revival of letters, a period of about one thousand years comes now under consideration.

‘ IV. 1, The comparatively low state of literature, and of the arts and sciences, during this middle age, must be acknowledged: but justice claims our gratitude to the venerable body of men who strove against the barbarism of the times, and to whose exertions we entirely owe all the precious remains of sacred or profane antiquity which survived that calamitous era. For whatever has been preserved to us of the writers of Greece and Rome; for all we know of the language of those invaluable writers; for all the monuments of our holy religion; for the sacred writings which contain the word of God; and for the traditions respecting it, we are almost wholly indebted, under providence, to the zeal and exertions of the priests and monks of the church of Rome, during this middle age. If, during this age, there was a decay of taste and learning, it is wholly to be ascribed to the general ruin and devastation brought on the christian world, by the inroads of the barbarians, and the other events, which were the causes, or the consequences, of the decline and fall of the Roman Empire. Besides, while we admit and lament, we should not exaggerate, the literary degradation of those times. Biblical literature, the immediate subject of the present enquiry, was, by no means, neglected. Dr. Hody places this circumstance

circumstance beyond the reach of controversy. He proves, that a time never was, even in the darkest ages, when the study of the sacred languages was wholly neglected. In England alone, the works of the venerable Bede, Holy Robert of Lincoln, and Roger Bacon, shew how greatly it was prized in this country.'

Of some few writers it is the peculiar excellence, that their productions defy censure, and supersede commendation. To Mr. Butler's *Horæ Biblicæ*, this character of literary perfection is justly applicable.

The Pastoral Care. By the late Alexander Gerard, D. D. F. R. S. E. Professor of Divinity in the University and King's College of Aberdeen, and one of his Majesty's Chaplains in ordinary for Scotland. Published by his Son and Successor Gilbert Gerard, D. D. one of his Majesty's Chaplains in ordinary for Scotland. 8vo. 7s. Cadell and Davies.

Posthumous works are not always reputable to their authors. Obtruded on public attention, in but too many instances, without due consideration; and from interested motives, both their credit and the cause of literature in general are equally overlooked; and his hard-earned fame, however solid and extensive, by the indiscretion of survivors is often enough the means only of blazoning his imperfections. But the volume before us, though professedly unfinished, and though not only edited, but in several parts completed by another, detracts nothing from the high character both in the religious and literary world to which the various and useful labours of the venerable author so deservedly raised him. It is respectful, in our opinion, to the memory of a worthy father, and such a monument of filial piety as does honour to the son.

The title evidently comprehends the whole circle of clerical vocation. Many particulars are necessarily involved in the author's plan peculiar to the establishment to which he belonged, and indispensable in a public lecture from the professor of divinity in a respectable university, and addressed to such as were in a course of preparatory studies for the office of a religious instructor. Several of these have a peculiar and distinct reference to the prevailing customs of the country, and the constitution of the society of which the author lived and died a member. What is here said even on these will richly compensate a serious perusal, though but little applicable to our habits and practice. Apart from them, the performance in general appears to us both a literal analysis of the priesthood, and a masterly apology for the institution.

For conciliating attention, and impressing mankind with proper concern for the subject, and just conceptions of its nature, he states, with accuracy and earnestness, its peculiar and characteristic importance. This he resolves into two circumstances; its dignity and difficulty. His remarks on both

of these, disclose such interesting views of men, in their religious capacity, as cannot fail to direct their conduct and support them in the discharge of their duty. He infers from them the necessity of cultivating the true spirit of the profession, which is appositely illustrated by an appeal to every other in the world; the means by which excellence is acquired in all; and the enthusiasm invariably implicated in the successful prosecution of each. On the functions of the pastoral office he expatiates at great length, and considers every clergyman as sustaining an immediate relation to the parish where he officiates, and likewise to the church in general; though the duties resulting from each relation are somewhat distinct, both in their nature and tendency. Both classes are detailed minutely. Of such as chiefly belong to public devotion, preaching takes the lead, and he treats it with his usual taste and good sense. On the composition of sermons, his observations may be useful to almost every species of eloquence. The disposition of matter in these he views as falling under the following heads, which he discusses separately,—Explicatory,—Demonstrative,—Probatory,—Suasory,—Invention,—Arrangement,—Elocution,—Memory,—Pronunciation.

We are not, in this country, so much interested in the remaining part of the work, which regards principally what is incumbent on every clergyman as leading or guiding the conduct of public worship. The requisites here enumerated for a proper and becoming execution of these functions deserve, however, to be carefully studied and cultivated by all in every Christian community who aspire to the honour of the priesthood: And the lamentable decay of practical religion, among all ranks, so justly and deeply regretted by every pious and well ordered mind, coupled with abounding immorality and an alarming inundation of profane principles, originate, in a great measure at least, in the ignorance, indiscretion, and undisciplined conduct of our officiating clergy, who but too often come unqualified into the church, and bring an odium both on her spirit and ministry.

Such is a brief analysis of this very serious and interesting publication, which we think by much the ablest and most complete on the subject ever produced, either in ancient or modern times. Our learned and philosophic author never declaims, or delivers the principles of what he teaches, in pragmatical, dictatorial, or arbitrary language: But, on every topic, he addresses himself to the understanding and the heart, in the genuine words of soberness and truth. His reasoning is every where close, deliberate, and conclusive; he borrows his illustrations from the habitual usages of common life, and he applies a correct knowledge of the world and of human nature to the instructions he imparts, with pertinence and effect.

In Euripidis Hecubam, Londini nuper publicatam, Diatribe extemporalis;
Compositus Gilbertus Wakefield, A.B. Londini: Impensis Auctoris,
Tybris A. Hamilton: Veneunt apud J. Cuthell, Middle Row, Holborn.
pp. 44. 1797.

WE could wish, from the literary merits of both, that PORSON and WAKEFIELD might be friendly stars to guide us amid the shoals, and whirlpools, and rocks of CRITICAL NAVIGATION; the Castor and Pollux of GRECIAN LITERATURE.

We shall, therefore, especially as Mr. Wakefield is now a sufferer by the agitation of another and yet more tempestuous sea, say nothing which may have any tendency to disunite their exertions for the advancement of CRITICISM: an object of too much dignity and permanent importance, to be affected by the personal dissatisfactions which may arise in the minds of men of eminent learning.

Abstracting, therefore, from it what is individual, and, as we trust, temporary, we have, in a great measure, review'd this *Diatribe* already in our remarks on the *HECUBA*.

Such of the critical emendations as we thought well founded, we have notic'd; and, we trust, we have not omitted any which were so. We are sure, at least, that we intentionally have not.

And on this, and upon any future occasion, the present reviewer hopes he may say thus much without impropriety or offence: That of ETON, he is happy always to think and speak; but that of the "*cæca Etonensium in suos propensio*," he knows nothing. If any one, competent to the labour, were to collect *biographical* notices of those who, since the foundation of that school, have come forth from it, literature, the arts, the sciences, speculative and active life, would have abundantly sufficient in such a series to justify the filial affection of *Etonians*, and the enthusiasm, just as warm, which is felt at the name of ETON.

But, as reviewers, we trust we have no such predilection to any one seminary of literature as should influence our judgment on the merits of any work before us. In what school, or what university an author has receiv'd his education, or whether it has been public or private, is nothing to the investigation of the work; and that alone, abstracted from every other consideration, it is the office of *criticism* to investigate.

In the observations of Mr. WAKEFIELD on the preface to the *HECUBA*, the objection to the final *v* takes the lead. We

have said something on this already ; but, as it is stated in the strongest terms, we cannot omit noticing it here.

It is advanc'd, that the MSS. and most antient editions of classic authors, prove this *v* to be most foreign to the usage of the antient Greeks, and wholly due to the more modern transcribers, serving only to stop an hiatus, but not to prolong the syllable ; but we will quote the passage in its original words :

“ Probant MSS. probant editiones auctorum vetustissimae, hoc figmentum a Græcorum priscorum consuetudine prorsus esse alienissimum, ac scribis recentioribus unice deberi : hiatus solummodo occludendo serviens, non autem producendis syllabis.”

It is fair then to bring this to the *criterion* of some of the most antient editions.

Let it be determin'd by the three which have every advantage of time, place, and editor : the *Aldine* editions of SOPHOCLES 1502, EURIPIDES 1503, HOMER 1524 :

And, with these, the Basil edition of Euripides, by Herriagius, 1537 ; and the two Parisian editions of ÆSCHYLUS : Turnebi, 1552 ; H. Stephani, 1557.

And, first, the beautiful edition of SOPHOCLES—

επειτα ποιας ἡμερῶς δοκει μῆνειν
οταν θρονος Αργεσθον εὐθάνητ' οὐω
Τοισιν πατερωσι.

ELECTRA.

Assuredly, the *v* in ΤΟΙΣΙΝ has not the appearance of the insertion of a transcriber. Substitute the *Trochee* for the *Spondee*, and the difference of gravity and solemn emphasis will be strongly felt.

The next examples shall be from EURIPIDES of the following year—

και πν' ον. ο ψυχρος φανερος ομιλεσιν γ' εμεις
ευδο με μη δει δωρεον και σωφρον.

BACCHÆ sive PENTHEUS.

It is true the next line begins with a vowel ; but this, especially being by a different speaker, produces neither *elision* nor *hiatus*, either in the reason of the thing, or the practice of the Greek drama.

The *Aldine Homer* must be the next witness ; and this testimony gives us three decisive lines—

ΕΦΡΙΕΕΝ δε μαχη φθισμεροτος ευχεισι ΙΑ : N.

Διηπησεν δε πεσων. δορυδ' εν καρδιη επεπηγει. N.

ΙΘΥΣΕΝ δε δια προμαχων ιερηι εοικως. II

It

It is impossible, in any one of these instances, to spare the *v.* Make it *εφεξε*, *δεπησε*, *ιθυσε*, and a *spondeo-pyrrhicus* is substituted in the two first feet; and these noble verses, of which the *N* so admirably supports the measure and cadence, are no longer Hexameters.

The next example shall be from the *Basil* edition.

Θαυμαζω δ' οταν
πιλαι φιφωσι πας τ' ανησπον ποδα.

HERCULES F.

And this, hardly as a prop for the verse, for this edition is far from remarkable for attention to the measure, as will appear by several passages in this very play.

The edition of *ÆSCHYLUS*, by *TURNEBUS* is, indeed, favorable to Mr. Wakefield's omission of the *v.* As

ιωνιαν τε παταχη πλασε Σια

PERSÆ.

And in many other places.—And so in the *PROMETHEUS*.

And the reviewer of this article has not observ'd the *v paragogicum* in this edition, except in one verse, where it is unnecessary, and had better be omitted.

Σαλασσοπλαγυτα δ' οτις αλλος αντ' εμι
λινοπτερ' ευρειν γατιδων οχυματα.

And Turnebus, in his dedication to the great and truly illustrious Michael L'Hôpital, states, that he us'd, for three of these tragedies, a very antient MSS. which had belong'd to *AYMAR*.

The edition of *HENRY STEPHENS* reads

εξηλασεν με καπηκλειστο δωματων.
πεμπτειδ' αυτον και σεβιζον μεγα.

PROMETH.

EUMEN.

The omission is, in the edition of Turnebus, certainly uniform as far as we have trac'd, and apparently systematic. But whether it resulted from the MSS. he us'd, or from the opinion he might hold on this point, can it weigh against the authority of so many editions, equally respectable, and more antient: and, in some of the instances, (those particularly from *Homer*), against the evident reason and necessity of the thing? It is true, the necessity is apparent in Hexameter verse; and, in *Iambic*, the *Trochee* might have been admissible: but the principle and effect of the *v.* in prolonging the syllable, is not the less prov'd; and the propriety is scarcely less apparent in the first instance from *SOPHOCLES* than in that from *HOMER*.

Instead of asking, in support of the proposition that the *v* does serve to prolong the syllable, to enforce the emphasis, and to mark the rhythmic cadence, *num locupletiores queris auctores*, for all these effects, we are more apprehensive that it will be said of this accumulation of proof, *utitur in re non dubia testibus non necessariis.*

With regard to *οἰζυος*, the edition of TURNEBUS has given this word, as Mr. Wakefield justly observes it should be, without the *dieresis* on the first syllable.

Though an example occurs not of *μενος* and *αγκυνα*, us'd metaphorically in the same clause, we still think this is not necessary to support the conjecture of Mr. WAKEFIELD: and, that some correction, (and none preferable offers), appears to be almost indispensable; for, how does the sense and connection of the present reading support 'who, alone, as being the anchor of my house, governs the snowy Thrace?' It was not as the anchor of the house of Hecuba that he govern'd Thrace; and, if *μονος* be taken as an Attic feminine, it still does not remove this latter objection, 'who, as being the sole anchor of my hopes, governs Thrace;' for, it was because he govern'd Thrace, that *Hecuba* entrusted her son and treasures to him.

" mandarat alendum
Threicio Regi, quum jam diffideret armis
Pardaniae, cingue urbem obsidione videret."

ÆN. III.

For *ανοσις* (DIATR. p. 18), we never contended, and we think it contrary to analogy; but we continue to think *ποσις* for *τολις* probable: nor more strange than that a daughter should be call'd a *staff* in this very passage; though, as *Launce* says, in the two gentlemen of Verona, not very like a staff; or, that an husband should be call'd *father* and *mother*, as *Hector* is, by *Andromache*, in the *Iliad*. If we read, as Mr. WAKEFIELD proposes, they are all protectors, aids, and supports to the person of the individual—the *εαυτογονοι οἵδε πηγεμανοί τιθηνται, ποσις.*

Though it has been justly prov'd, by a learned critic, in the *MONTHLY REVIEW*, that *αξιμηευον* might be absolute, and without a genitive case, we think it much more usual, and, in this instance, more probable, in construction with it.

The want of the pronoun seems to be sufficiently supplied by the *εμοι μεν* in the preceding member of the sentence. The *επανερθαι* of *Eustathius*, is there candidly stated as an argument, and

and, we think, a very strong one, that he read a similar word, which Τιμων certainly is. A much stronger argument this, we think, than that he read τον εμον from his expressing himself ὁ ειπων εθελειν τον εαυτη τυμβον and ὁ μετα θανατον το σεφανεσθαι εθελων τον εαυτη τυμβον These being obvious forms of construction, whether he found the pronoun or not.

Might it not be, v. 592,

λυπη της αλλη διαδοχος κακων κακος.

“ New grief—ill successor of former ills.”

831. και χερσι και κομαισι και ποδων βασει.

There seems no occasion for changing this to κοραισι.

There is a passage in VIRGIL very like the receiv'd reading.

“ *Omnia Mercurio similis; vocemque coloremque,
Et crines flavos, et membra decora juventa.*”

And a person may be distinguish'd by the manner of walking, and the air and motion of the hands, and the colour of the hair, and its general appearance, farther than the eyes can be so observ'd as to discriminate and ascertain that person from others.

We trust that we violate no principle of decorum or of right, with respect to the laws, or to society, in hoping that the literary labours of Mr. WAKEFIELD may not long be suspended; nor his health or situation be such as to prevent, for any great period, his benefiting the public by these studies. L.

The Annual Register; or, A Review of the History, Politics, and Literature, for the Year 1792. Printed for the Proprietors of Dodsley's Annual Register. 1792. Otridge, and other Proprietors.

ALL records of human transactions and events correspond to certain periods of time, as these are measured by the motions of the heavenly bodies; the grand and common chronometer of all nations. The events of the day, however interesting from proximity of time, are seen only as solitary and separate facts. As time advances, the most important of these may be brought into approximation, and fitted to each other in a certain order or relation. It is possible to catch somewhat of the features of a month; and still more those of a year. The events of a year become less and less interesting as they recede from our

our view; and history becomes more and more general, until it records no more than the most striking revolutions, whether natural or moral, and those principles, passions, and modes of thinking and acting, that form the character of ages. The records of the day furnish materials for those of the month; the records of the month for those of the year; annual registers for the history of reigns: and these, in the lapse of ages, only a few occurrences to the general and philosophical historians who, passing over what is peculiar to kings and courtiers, is attentive only to what is, at all times, interesting to human nature.

The editors of Dodsley's Annual Register continued, agreeably to these observations, disclaim, with perfect propriety, the vulgar pretext for increasing the size and the price of their volume, on account of the variety and extent of the busy scenes of the years that form their respective subjects.

' This (they observe) would be absurd, unless it should be thought proper wholly to call off attention from former scenes; or possible to enlarge the faculties of man, and extend the period of human life.

' Science does not consist in the enumeration of facts, but in their classification. There are no facts of any kind, either instructive or interesting, otherwise than as they are connected with principles and views; with theories, whether true or only hypothetical. When events cease to surprize by novelty, they become instructive by their want of it. In proportion as transactions and operations of the same kind, springing from similar causes, and producing similar effects, are so multiplied as to become common, it is not necessary to detail facts; but sufficient to mention general results and principles of action. It is thus that knowledge of every kind is advanced: the gradual and leisurely deductions of one age, or generation, being taken, in the next, for things granted.—If it were otherwise, the boundaries of science could never be enlarged; and the republic of letters, like that of Rome, would sink under its own magnitude. If in writing the History of Europe for 1791 and 1792, we should attempt to describe every thing that passed, we should, in fact, describe nothing?—the complicated scene would be too various and vast for human comprehension. Among innumerable interesting events, the annalist must make a selection of such as are most interesting: and, in making this selection, he must of necessity be guided by his own genius and habitual way of thinking. Some things may appear most striking to one mind; and other things the most important to another: whence it is possible, and sometimes happens, that of the same times we may have histories widely differing from each other, both in manner and style, and yet both of them at once pleasing and instructive.

' The general effect or impression, that remains on the mind, after reviewing any series of events, which impels either the historian

historian or epic poet to communicate his sentiments and emotions to others, serves as a band of union among the transactions and occurrences which he involves in the stream of his composition. On a review of the affairs of Europe, from 1790 to 1793, we are chiefly impressed with the rapid progress of public opinion and public spirit, on the one hand; and, on the other, with the efforts that were made by the old governments to resist them. Amidst the thick and entangled forest, this division opens some prospects. The revolutionary spirit may be traced from Paris to the provinces and foreign dependencies of France, to her armies, and to other nations; and the reaction marked of its various effects on the people, and public councils of France, and other countries. Guided by these vistas, we have easy opportunities of taking occasional views of whatever is most remarkable in the different quarters of Europe, without losing sight of the main object.

' In ordinary times, the great chain of events may often be traced to mean and pitiful intrigues: the investigation of which, however, cannot be very interesting to any others than such as have conceived a great attachment and curiosity of enquiring into every thing that relates to particular characters. The Revolution, which we contemplate with mingled astonishment and terror, originated not in any private intrigue, nor with any individual character; nor exclusively in Paris, nor France; but in the wide circles of Europe, and of civilization*. Its seeds, diffused over the earth, and long dormant or concealed, collecting force with the progress of time, commerce, and knowledge, burst at length into a flame in the capital of the French monarchy. Fostered in that exuberant soil, fanned by ambitious and discontented men of every rank, and spreading with velocity through all the channels of the state, it could neither be smothered nor extinguished. Neither the lapse of fourteen ages, nor the veneration which the French had always nourished for their princes, could protect the person of Louis XVI. The barriers which Richelieu the great minister of Louis XIII. and Louis XIV. had opposed to popular violence and innovation, were too feeble to prevent the conflagration; and some of them contributed to its excitement. After laying the ancient laws, constitution, and order of things in ruins, it still continues to blaze, and to devour every thing with which it comes in contact, with unabated violence. The anxious and terrified attention of mankind is directed towards it, wherever it spreads. The old and the new world are both of them menaced by its progress.

' Instead, therefore, of looking to individual agents, or their measures, we consider the revolution itself as the beacon by whose awful coruscations we are to lead our readers through the history of the eventful year 1792. A retrospect of the events which have already been detailed in this work; will aid us in our undertaking. They assumed an alarming appearance in 1791; and as Great

* Many marked and vigorous characters arose out of the revolution, but cannot be said to have created it.

Britain became a principal party in the war as early as February 1793, the impartial history of the preceding year, 1792, is peculiarly interesting as well as important. A contest then commenced, which has already extended its bloody and convulsive struggles to the opposite sides of the globe; which still subsists in all its force, and which has threatened, in their turn, the subversion of every state and every religion. It is by examining its commencement, and the springs that gave it activity, that its progress can be best estimated, and the period of its duration most probably ascertained.*

The great principle or source of that unprecedented number of extraordinary revolutions, which crowded the eventful drama of 1791 and 1792, is briefly, and justly stated in the preface.

* The intercourses of mankind were more extended, and the means of their communication more generally diffused, as well as eagerly employed by all ranks of society in all civilized nations. The changes produced by the prevailing opinions, and an artful address to those opinions, partook of the quickness of thought from whence they sprung. Though many and various, and involving the most serious consequences, they were yet less remarkable for their number and magnitude, than for the extreme rapidity of their succession.

* By means of the press, the grand forum on which all public affairs were agitated, a principle of restless discontent and endless commotion had been introduced into the most populous and central, the most refined, ardent, and inflammable nation in Europe, and whose fashions, manners, and opinions most of the other nations were prone to follow. Metaphysicians, geometers, and astronomers, applied the compasses of abstraction to human passions, propensities, and habits: the minds of men were alienated from kings, and became enamoured of political philosophy. The old government of France was completely subverted; religion and morality were equally despised; dominion was gradually transferred, from well meaning men, perhaps, to bad—from bad to worse; and the maxim of the noble philosopher, statesman, and historian of Rome was inverted*! A bloody anarchy was erected on the ruins of social subordination. The ruling party, armed at once with enthusiasm, and a command of the finance and whole property of the nation, trampled on the rights of their fellow-citizens, and held the law of nations and foreign treaties in derision. In the pretended pursuit of liberty, they violated all regard to humanity. The laws were without force; innocence without protection; obscurity and indigence, or a participation in crimes, the only safety. The destructive infection of this attempt to reduce what is called the modern philosophy into practice, spread rapidly abroad before the effects of the fatal experiment were known at home: and it would be difficult to

* *Ita imperium semper ad optimum quemque a minus bono transfertur.*

determine whether the progress of the evil was more forwarded by the ill-judged exertions of individuals, whether political writers, statesmen, or sovereign princes, to oppose it,—or, by the impunity with which it had been suffered, in its commencement, to prevail in France, and to extend to every country in Europe.'

The continuators of Dodsley's Annual Register have not only made a declaration, but in some measure given a pledge, of their impartiality, and freedom from the violence of party spirit, on either extreme, in what follows.

' While the atrocities of democracy pled the cause of monarchical and even absolute governments, the insatiate ambition, and unprincipled policy of monarchs, not more shamefully than foolishly displayed in the partition of Poland, apologized for the excesses of democracy. On the whole, it appeared that the European nations, however advanced in speculative knowledge, had made but very little progress in practical and political wisdom.'

Having thus adverted to the plan and principles by which our annalists profess to be guided in the selection of their materials, which, unquestionably, accord with the true canons of criticism respecting historical composition, we proceed to enquire how far they have been true to their professions, and how far, in other respects, they have succeeded, or been deficient, in historical composition. They have compressed the manifold and important events of 1792, into 230 pages; a space not greatly exceeding that usually allotted to the History of Europe in the work; which, in respect to form as well as spirit and intention, they have undertaken to continue. They have noticed the facts of principal importance, adding occasionally enlivening and interesting circumstances; and they have throughout, although it be evident that they are firm friends to established authorities, and enemies to all dangerous innovation, maintained an air of candour and elevation of sentiment, which is addressed, not to any temporary faction or circumscribed circle, but to the theatre of the world, and of human nature; to all times, and all countries: and they have accordingly avoided those cant and slang phrases which have, of late years, sullied the speeches of even some of our best orators in parliament, as well as political writers, and made use of terms that must be easily understood, while the writers of the reigns of King William, Queen Ann, and our two first Georges, remain intelligible:—though they have judged that a short *glossary*, or explanation of new terms introduced, with the revolution, into the French language, would not be unacceptable to many of their readers.

‘ They have, for their own parts, as justly stated in their apology for that glossary, studiously avoided the new phraseology of their neighbours, as being equally offensive against purity, perspicuity, and dignity of style: yet as this, in some instances, may find its way into the papers to which they give a place in their record, or to which they may occasionally refer, they thought it not altogether unnecessary to give an explanation of them.’

OF IMPARTIALITY the proofs given in the volume before us, in strictures, direct or implied, on the conduct of all parties, will probably be deemed, by many, rather too frequent. But it is only justice to observe, that praise, also, is, now and then, bestowed, in a very liberal manner, on men of opposite parties, in and out of administration. For example, Mr. Fox, pp. 172—173, receives the warmest, as well as the justest, and, we may add, most ingenious praise for his exertions in favour of the Libel Bill.—Another attempt, of a humane nature, was made shortly after the passing of Mr. Fox’s bill, by Lord Rawdon. ‘ The same grateful admiration that has just been bestowed on Mr. Fox, is due to Lord Rawdon for similar virtues and talents, exerted in similar services,’ p. 173. In the same connection, and under the same association of ideas, our annalists ‘ record with great satisfaction an act of a disinterested and generous nature, on the part of a minister of the crown, as well as that of popular characters, in opposition to government,’ meaning the bill brought into parliament by Mr. Dundas, and passed into a law in favour of seamen; of which they give a brief account.

Next in importance to the selection of materials worthy of the attention of all men, in all times, and a strict regard to truth and justice, in the composition of history, is, the arrangement, and the transition from one subject to another. It is in an easy and happy arrangement and transition from one thing to another, that the charm of history chiefly consists. It is this that displays, at the same time, the subject, and the mind of the author. History, like an edifice, or like an animal body, consists of different parts; each has its proper place and proportions. In proportion as the connection and dependence of the whole is clearly comprehended by the author, he exhibits a clear view of them to his reader. When such connection and dependence are not discerned, a picture is not, and cannot be, drawn. Nothing but a rude and undigested mass appears; and, as is very well observed in the preface, ‘ They who should attempt to describe every thing, would, in fact, describe nothing;’ it is only when various particulars are brought together under certain connecting principles, that the record of facts deserves the name of history.

In the volume before us, the general principle of union, announced in the preface, is kept in view throughout. The progress

progress of public opinion and public spirit, is marked, on the one hand, and the efforts that were made by the old governments to resist that progress, on the other. But in France, the great focus of the revolution, this contest is described with most circumstantiality.

The History of Europe is divided into twelve chapters ; each of which prepares the reader to expect, and runs into, the next, in a very natural manner. The proceedings in France urge the confederation of hostile powers to march towards the French frontier. The terror of their approach precipitates the French nation, by nature ardent, and at once credulous and suspicious, into many acts of injustice and atrocity, which lead, in spite of all that was done by the friends of royalty, to the deposition and imprisonment of the King, and the fall of the monarchy. This calamitous course is described in the two first chapters ;—the third chapter recapitulates the causes that involved the dissolution of the French monarchy ; and describes the measures taken by the usurpers of the government, which become worse and worse every day, in proportion as the mass and the dregs of the people are brought more and more into play—more and more hostile to happiness, innocence, virtue, and religion. Our analists, having taken a brief view of the character and conduct of the new government of France, return to those of the royal family, on whose ruins it was erected by the natural association of a striking contrast.

‘ When the King and royal family came to the Assembly, they were received with respect, as it was not then known how the contest expected at the Thuilleries might terminate. When the roar of musketry and cannon had ceased, and the cry was heard that the Swiss fled, then all appearance of respect for the royal family was laid aside : the oath of equality was unanimously taken, and the suspension of the King unanimously voted, as above related. It was decreed at first, that the King, with his whole family, should be sent to the palace of the Luxembourg* ; and also, that as the civil list was suspended, a revenue should be assigned out of it for the King. It was not known how far the French nation might suffer any treatment of the King less respectful or moderate. Perhaps the Assembly itself did not at this time feel those sanguinary and deadly sentiments towards the King and blood royal that were soon inspired by conscious guilt and consequent terror ; and by the very fury that arises in every animal against any living creature it has once made an object of hatred and persecution. Be all this as it may, the royal family was not conducted to the palace, nor supported at the expence of a liberal, a decent, or any fixed and certain revenue whatever. The unfortunate Louis XVI. with his amiable and unfortunate family, was doomed to a miserable prison, harsh treatment, and the

* The residence of the present Directory.

bare necessities of nature:—every remain of comfort and consolation, even that of social intercourse, was gradually taken away. Death shook his dart day and night over their heads, and what remained of the course of life was embittered by a series of cruelties that seemed to have been dictated by the ferocity of the most savage nation, and the subtlety of the most refined. But, under all these severe sufferings, the whole royal family displayed the most magnanimous and amiable virtues; fortitude, piety, resignation to the will of God; conjugal, parental, filial, and fraternal affection; and a generous concern for the fate of their friends, and the whole unhappy French nation. While the new rulers rioted in the midst of prosperity, in every lust of sensuality and power,—the family driven from the throne exhibited in a prison, and under the most terrible circumstances that can be imagined, a most brilliant pattern of moral excellence. Many publications, all of them agreeing in the main and most affecting points, illustrate the truth of what is now asserted concerning the deportment of the royal prisoners of France in the last year of the monarchy. But we cannot, on this occasion, pass over in silence the journal of the occurrences of the temple, by Mr. Clery, the faithful and heroic valet de chambre of the King; in the perusal of which we are agitated between indignation and grief, admiration and compassion. The moralist, in the contemplation of such a scene, is for a time lost in perplexity and doubts concerning the ways of Providence; and even religious faith itself might be in some danger of being staggered, if this principle had not been found in the present, as well as in so many former instances, to console and support the mind under evils not to be removed or assuaged by any or all of the resources of humanity.'

While the mother country was thus convulsed by faction, and over-run with violence, the colonies presented a picture still more affecting and melancholy. The Register goes on in chapter iv. to describe the various and contending passions to which the principles of the revolution gave activity in the French West-India islands.

The Annual Register for 1792, having considered the internal movements of France, and the influence of these upon her own foreign dependencies, proceeds to view them as affecting, or affected by, the councils of independent nations. In the 5th, 6th, and 7th chapters, we have a brief account, or rather hint, of the principles and views on which the confederation was originally formed by the Emperor Leopold, and of which a particular account was promised in the vol. for 1791, drawn from the most authentic sources of information: and of the war that ensued between the confederated Germans and French. In chapters VIII. IX. and X. we have an account of the debates in the British parliament, and sundry acts of the legislature with regard to various matters, foreign and domestic. In chapter XI. a chain of reflections on his Majesty's speech at

the opening of parliament, which turned much on the support of public credit, leads to a view of Mr. Pitt's interference in matters of commerce, and this, again, to certain plans for the extension of the British commerce, particularly the famous embassy, under Lord Macartney, to China. In the conclusion of what is stated respecting the affairs of China it is observed, that,

‘ Between the advanced frontier of the Chinese empire and that of the British possessions in Hindostan, there now intervenes only a narrow territory, about one degree of latitude, part of which constitutes Napaul. Should an interference take place in future, it is observed by Sir George Staunton, on the part of his Imperial Majesty, in the dissensions which frequently arise between the princes possessing the countries lying along the eastern limits of Hindostan, as has happened of late with regard to its northern neighbours, there may be occasion for not a little discussion and explanation between the governments of Great Britain and China.’

From this frontier we are conducted, by one step to the affairs of British India; in their accounts of which our annalists appear to have derived their principal information from the publications of Major Dirom, Major Taylor (lately published, and of which we shall give some account in a future number) and the India Analysed of Mr. Greville.—There are, however, several reflections of their own interspersed in their narratives, respecting certain modes of finance in India, but little known, though they appear to have been the original models of banking in Europe, and might be farther imitated, to the unspeakable advantage of the whole circle of civilization:—for it would appear from the history of both India and China “that it is possible to establish institutions and opinions that may prevent many of the common calamities of war, by preventing the usual wrecks of political revolution.” This, which is the concluding sentence of the volume before us, merits, especially in the present times, particular attention and enquiry. The fatal system, against which humanity and civilization are forced to contend, is neither to be subverted, nor long resisted, however partial and temporary advantages may beguile our hopes, but by another system: and there is no system so likely to be permanent in such times as these, as the *meum* and *tuum*, which at all times, indeed, even the most religious and virtuous, forms the great cement of society.

The narrative under review is not of that copious and gently flowing kind which aims at instruction by frequent reflections, and at amusement by frequent digressions. It proceeds directly to its object in a rapid manner, though reflections are here and there

there briefly interwoven in the form of narration. Its principal excellence is the boldness of its impartiality, the clearness of its arrangement of facts under general views, and the dignity as well as the ease of its transitions.

With regard to style, we have to remark that it is sometimes rendered obscure by the extreme length of the periods: a palpable instance of which occurs in the first sentence (taking up more than twenty lines) of column the second, page 18. A constant attention to, and, in some cases, perhaps, an affectation, brevity and perspicuity leads in too many instances to the repetition of the same word, in adjoining, and even in the same, periods, where the disagreeable recurrence of the same term might be avoided by a proper use of pronouns. In short vigour of style is more studied than elegance. There are many typographical errors in the history of Europe, of which however a distinct table is given; and which have probably been occasioned by some hurry of the press.

The apology made by the editors for the late appearance of these volumes, we must admit to be perfectly satisfactory.

‘ We have availed ourselves of those lights which have been thrown on our subject by the progress of time: which has also presented opportunity of enquiring and obtaining new information from the most authentic sources respecting the principal springs of the great Drama of Europe.’

With regard to the other parts of this volume, the chronicle state papers, characters, and a review of books, they abundantly sustain that character of accuracy, candour, and judgement, which has, for so many years, distinguished Dodsley’s Annual Register.

Works of the Earl of Orford. (Concluded from page 326.)

THE following curious portraits are exhibited of the duchess of Kendal and the countess of Darlington, mistresses of George the first.

‘ The duchess of Kendal was, when mademoiselle Schulemberg, maid of honour to the electress Sophia, mother of king George I. and destined by king William and the act of settlement to succeed queen Anne. George fell in love with mademoiselle Schulemberg, though by no means an inviting object—so little, that one evening when she was in waiting behind the electress’s chair at a ball, the princess Sophia, who had made herself mistress of the language of her future subjects, said in English to Mrs. Howard (afterwards countess of Suffolk), then at her court, “ Look at that mawkin, and think of her being my son’s passion!” Mrs. Howard, who told me the story, protested she was terrified, forgetting that mademoiselle Schulemberg did not understand English.

The

‘ The younger mademoiselle Schalemburg, who came over with her, and was created countess of Walsingham, passed for her niece; but was so like to the king, that it is not very credible that the duchess, who had affected to pass for cruel, had waited for the left-handed marriage.

‘ The duchess, under whatever denomination, had attained and preserved to the last, her ascendant over the king: but, notwithstanding that influence, he was not more constant to her than he had been to his avowed wife; for another acknowledged mistress, whom he also brought over, was madame Kilmansegge, countess of Platen, who was created countess of Darlington, and by whom he was indisputably father of Charlotte married to lord viscount Howe, and mother of the present earl. Lady Howe was never publicly acknowledged as the king’s daughter; but princess Amelia treated her daughter Mrs. Howe* upon that foot, and one evening when I was present, gave her a ring with a small portrait of George I. with a crown of diamonds.

‘ Lady Darlington, whom I saw at my mother’s in my infancy, and whom I remember by being terrified at her enormous figure, was as corpulent and ample as the duchess was long and emaciated. Two fierce black eyes, large and rolling beneath two losty arched eye-brows, two acres of cheeks spread with crimson, an ocean of neck that overflowed and was not distinguished from the lower part of her body, and no part restrained by stays—no wonder that a child dreaded such an ogress, and that the mob of London were highly diverted at the importation of so uncommon a seraglio! They were food for all the venom of the Jacobites; and indeed nothing could be grosser than the ribaldry that was vomited out in lampoons, libels, and every channel of abuse, against the sovereign and the new court, and chanted even in their hearing about the public streets.’†

Of Mrs. Howard, afterwards countess of Suffolk, the mistress of George the second, we have a more finished picture.

‘ Lady Suffolk was of a just height, well made, extremely fair, with the finest light brown hair; was remarkably genteel, and always well drest, with taste and simplicity. Those were her personal charms, for her face was regular and agreeable rather than

* Caroline, the eldest of Lady Howe’s children, had married a gentleman of her own name, John Howe, esq. of Hanslop in the county of Bucks.

† One of the German ladies being abused by the mob, was said to have put her head out of the coach, and cried in bad English, “ Good people, why you abuse us? We come for all your goods.” “ Yes, damn ye,” answered a fellow in the crowd, “ and for all our chattels too.” I mention this, because, on the death of princess Amelia, the newspapers revived the story and told it of her, though I had heard it, threescore years before, of one of her grandfather’s mistresses.

beautiful; and those charms she retained with little diminution to her death at the age of 79. Her mental qualifications were by no means shining; her eyes and countenance shewed her character, which was grave and mild. Her strict love of truth and her accurate memory were always in unison, and made her too circumstantial on trifles. She was discreet without being reserved; and having no bad qualities, and being constant to her connections, she preserved uncommon respect to the end of her life; and from the propriety and decency of her behaviour was always treated as if her virtue had never been questioned; her friends even affecting to suppose that her connection with the king had been confined to pure friendship.—Unfortunately, his majesty's passions were too indelicate to have been confined to Platonic love for a woman who was deaf*—sentiments he had expressed in a letter to the queen, who, however jealous of lady Suffolk, had latterly dreaded the king's contracting a new attachment to a young rival, and had prevented lady Suffolk from leaving the court as early as she had wished to do. “I dont know,” said his majesty, “ why you will not let me part with an old deaf woman of whom I am weary.”

Her credit had always been extremely limited by the queen's superior influence, and by the devotion of the minister to her majesty. Except a barony, a red ribband, and a good place for her brother, lady Suffolk could succeed but in very subordinate recommendations. Her own acquisitions were so moderate, that, besides Marble-hill, which cost the king ten or twelve thousand pounds, her complaisance had not been too dearly purchased. She left the court with an income so little to be envied, that, though an economist and not expensive, by the lapse of some annuities on lives not so prolonged as her own, she found herself straitened; and, besides Marble-hill, did not at most leave twenty thousand pounds to her family. On quitting court, she married Mr. George Berkeley, and outlived him.

No established mistress of a sovereign ever enjoyed less of the brilliancy of the situation than lady Suffolk. Watched and thwarted by the queen, disclaimed by the minister, she owed to the dignity of her own behaviour, and to the contradiction of *their* enemies, the chief respect that was paid to her, and which but ill-compensated for the slavery of her attendance, and the mortifications she endured. She was elegant; her lover the reverse, and most unentertaining, and void

* Lady Suffolk was early affected with deafness. Cheselden the surgeon, then in favour at court, persuaded her that he had hopes of being able to cure deafness by some operation on the drum of the ear, and offered to try the experiment on a condemned convict then in Newgate, who was deaf. If the man could be pardoned, he would try it; and, if he succeeded, would practise the same cure on her ladyship. She obtained the man's pardon, who was cousin to Cheselden, who had feigned that pretended discovery to save his relation—and no more was heard of the experiment. The man saved his ear too—but Cheselden was disgraced at court.

of confidence in her. His motions too were measured by etiquette and the clock. He visited her every evening at nine; but with such dull punctuality, that he frequently walked about his chamber for ten minutes with his watch in his hand, if the stated minute was not arrived.

‘ But from the queen she tasted more positive vexations. Till she became countess of Suffolk, she constantly dressed the queen’s head, who delighted in subjecting her to such servile offices, though always apologizing to her good Howard. Often her majesty had more complete triumph. It happened more than once, that the king, coming into the room while the queen was dressing, has snatched off her handkerchief, and, turning rudely to Mrs. Howard, has cried, “ Because you have an ugly neck yourself, you hide the queen’s.”

‘ It is certain that the king always preferred the queen’s person to that of any other woman; nor ever described his idea of beauty, but he drew the picture of his wife.’ V iv. p. 304.

‘ After the death of the queen, lady Yarmouth came over, who had been the king’s mistress at Hanover during his latter journeys—and with the queen’s privity, for he always made her the confidante of his amours; which made Mrs. Selwyn once tell him, he should be the last man with whom she would have an intrigue, for she knew he would tell the queen. In his letters to the latter from Hanover, he said, “ You must love the Walmoden, for she loves me.” She was created a countess, and had much weight with him, but never employed her credit but to assist his ministers, or to convert some honours and favours to her own advantage. She had two sons, who both bore her husband’s name; but the younger, though never acknowledged, was supposed the king’s, and consequently did not miss additional homage from the courtiers. That incense being one of the recommendations to the countenance of lady Yarmouth drew lord Chesterfield into a ridiculous distress. On his being made secretary of state, he found a fair young lad in the anti-chamber at St. James’s, who seeming much at home, the earl, concluding it was the mistress’s son, was profuse of attentions to the boy, and more prodigal still of his prodigious regard for his mamma. The shrewd boy received all his lordship’s vows with indulgence, and without betraying himself:—at last he said, “ I suppose your lordship takes me for master Louis; but I am only sir William Russel, one of the pages.” V. iv. p. 309.

The “ *Hieroglyphic Tales*,” so far as they have any direct tendency, appear to us to be a satirical imitation of the species of romance in which “ the imagination is fettered by no rules, and by no obligation of speaking truth.” We are, however, of opinion, that the author has failed in his purpose; and, the reasons of his failure are obvious: Novels and romances often violate the bounds of *probability*; but when they exceed those of *possibility*, and assert contradictions, they become absurd.

The fictions of the “Arabian Nights,” and the *Visions of Dante*,² two of the most extravagant productions which the world has seen, exhibit nothing but what is consistent with the admitted power of the agents to whom these wonders are attributed; but, to relate that a book was written before its author was born; that a certain king had three daughters, the eldest of whom was extremely handsome, as all the authors of that age affirm, and yet none of them pretend that she ever existed, is neither to imitate, nor to satirize any work with which we are acquainted; and is as remote from the humour of Rabelais and of Swift, as it is from the truth of authentic history. If the author refuses to allow these trifles, which, indeed, occupy but a few pages, to be judged by the rules of criticism, he must, at least, submit them to the rules of common sense.

These tales are followed by some additional miscellaneous pieces in verse; but, as we have before given our opinion of his Lordship’s poetical talents, we shall proceed to his correspondence, which occupies the remainder of the fourth volume, and the whole of the fifth.

The earliest of Lord Orford’s epistolary friends appears to have been the accomplished and lamented Richard West, son of the Lord Chancellor of Ireland, by Elizabeth, daughter of the celebrated Dr. Burnet, bishop of Salisbury. This correspondence began in the year 1735, when Mr. West was nineteen years of age, and Mr. Walpole one year younger, and continued till within a month of the death of the former, in the year 1742. The untimely fate of this elegant scholar did not prevent his leaving to posterity a very distinct impression of his mind and character, which, from his poems and letters inserted in “Mason’s *Life of Gray*,” as well as in the present work, appears to have been peculiarly affectionate and amiable. Who, that has once read, can ever forget the following exquisite lines, written a short time before his death?

† For me, whene’er all-conquering death shall spread
His sable pinions round my drooping head,
I care not. Tho’ this face be seen no more,
The world will smile as cheerful as before,
Bright as before the day star will appear,
The fields as verdant, and the skies as clear.
Nor storms, nor comets, will my death declare,
Nor signs on earth, nor portents in the air;
Unknown, and silent, will depart my breath,
Nor nature e’er take notice of my death.

Yet

Yet some there are, ere pass'd my vital days,
Within whose breast my tomb I wish to raise.
To them, may these fond lines my name endear,
Not from the poet, but the friend sincere.'

The letters before us are strongly marked by the different characters of the two friends ; those of Mr. Walpole, are lively and eccentric, whilst those of Mr. West, even when he aims at the same qualifications, often breathe an air of melancholy, ill concealed by ease of style and vivacity of manner. In the following passage, written about a year before his death, in which he speaks of himself as a third person, we have a more particular account of his situation and views in life than has hitherto appeared, and the admirers of departed worth will regret that they were not more favourable.

' You must know, then, that from his cradle upwards he was designed for the law, for two reasons : first, as it was the profession which his father followed, and succeeded in, and consequently there was a likelihood of his gaining many friends in it : and secondly, upon account of his fortune, which was so inconsiderable, that it was impossible for him to support himself without following some profession or other. Nevertheless, like a rattle as he is, he has hitherto fixed on no profession ; and for the law in particular, upon trial, he has found in himself a natural aversion to it : in the mean while, he has lost a great deal of time, to the great diminution of his narrow fortune, and to the no little scandal of his friends and relations. At length, upon serious consideration, he has resolved that something was to be done, for that poetry and Pausanias would never be sufficient to maintain him. And what do you think he has resolved upon ? Why, apprehending that a general war in Europe was approaching, and, therefore, that there might be some opportunity given, either of distinguishing himself, or being knock'd of the head ; being convinced, besides, that there was little in life to make one over fond of it, he has chosen the army ; and being told that it was a much cheaper way to procure a commission by the means of a friend, than to buy one, to do which he must strip himself of what fortune he has left, he desired me to use what little interest I had with my friends, to procure him what he wanted.

' At first I objected to him the weakness of his constitution, which might render him incapable of military service, and several other things ; but all to no purpose. He told me, he was neither knave nor fool enough to run in debt ; and that he must either abscond from mankind, or do something to enable him to live as he would upon a decent rank, and with dignity ; and that what he chose was this.'*

* The answer to this letter does not appear ; but Mr. West's increasing bad health must probably have obliged him to drop all thought of going into the army. E.

The other correspondents of Lord Orford are, Marshal Conway, Richard Bentley, Esq. son of the learned Dr. Bentley, Mr. Gray, John Chute, Esq. of the Vine, in Hampshire, the Earl of Strafford, Lady Hervey, the Countess Dowager of Ailesbury, and Mrs Hannah More, of all of whom, except the Countess of Ailesbury, portraits are also given in the work, which closes with a collection of miscellaneous letters.

After the full detail which we have given of this publication, we cannot so far presume on the patience of our readers as to enter on an analysis of Lord Orford's epistolary writings, which comprehend an infinite variety of subjects, occurring during the long interval of 60 years, and consequently exhibit a great diversity of manner and composition. They are, however, principally distinguished by a very peculiar vein of humour, at some times verging towards the extremes of levity, and, at others, invigorated by sound sense, and sterling wit. The work, upon the whole, displays a full-length portrait of all that was not mortal of a man of no common genius, acquirements, and industry, and will always be considered as one of the most amusing, if not as one of the most useful and learned works that can grace the shelves of a splendid and well selected library.

A. N. C.

Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna, in the Years 1777, 1778, and 1779. By N. W. Wraxall, Esq. 2 Vols. 8vo. pp. 900. 12s. bds. Cadell. 1799.

MR. Wraxall, who made, on different occasions, a very respectable figure in three successive British parliaments, is more eminently distinguished by different publications:—travels in several parts of Europe:—various political tracts, sometimes acknowledged, oftener anonymous; and a history of France, (published in 1796) from the accession of Henry III. to the death of Louis XIV. preceded by a view of the civil, military, and political state of Europe, between the middle and the close of the sixteenth century: in which the author does not immerse into such prolix details as are found sometimes pleasing to antiquarians and hunters of anecdotes, but rises to an eminence from whence he contemplates the whole of his subject as one great drama, consisting of different scenes, connected by various relations: thus widening the field of comparison with the basis of induction, and uniting philosophy with history. This work will doubtless command soon a greater share, than it has hitherto drawn, of the public attention; for, though the circumstances of the times are by no means favourable to calm researches into former periods; yet these very circumstances, one would imagine, naturally arrest and importune attention.

attention to a work which contemplates the same nation, as it existed two hundred years ago, which engrosses at present so much attention.

‘ At the extinction of the family of the Valois, and the elevation of the House of Bourbon to the throne, the French people were under the influence of a delirium, neither less ferocious, nor less sanguinary than at the present moment. So extraordinary a renewal of the same anarchy, and the same enormities, precisely at the end of two centuries, might almost induce us to adopt the sentiment of their own historian De Thou, who seems to think that nations, like individuals, are subject to paroxysms of phrenzy, which visit them periodically at stated periods.’

It is probable that it was the actual state of France, in the first stage of the revolution, that induced Mr. Wraxall to write the History of France : than which there cannot be any application more becoming a scholar, and a gentleman. Certain it is, that it was the actual posture of the affairs of Europe that directed the exercise of his literary talents when he translated and published, with a commendatory preface, ‘ The correspondence between a traveller and a minister of state, in October and November 1792, preceded by remarks upon the origin and final object of the present war, as well as upon the political position of Europe in October 1796*,’ the same turn to political and other important observation that we have just noticed, is most prominent in the volumes before us : though it is agreeably seasoned and relieved by a variety of particulars, of no great utility, indeed, or practical importance ; yet not a little curious and entertaining.

The account given of these memoirs, by the author, is briefly this :—

‘ They were originally collected with a view to publication, but, a reluctance to disclose anecdotes and facts relative to so many distinguished living characters, induced me to postpone the accomplish-

* The great object of this publication is, to shew that the French republic ought, in justice to itself, as well as other nations, to fund, and pay the annual interest of their public debts.—As commerce and the maintenance of credit are the grand source and security of property, so, in the present age, property is the great prop and cement of civil society. On this ground, the traveller forms a plan which would certainly be, even now, the best for France, and which seems to be necessary, indeed, for the security and prosperity of all Europe. According to late and present appearances, it would seem that some of the great movers of the political drama of Europe have begun to entertain principles similar to those of this traveller:

ment of my intention to a distant period. The lapse of more than twenty years has fully emancipated me from those restraints; the decease of the King of Poland, and of the Archduchess Christina, both which took place during the course of last year, having withdrawn the only refraining impediments to their appearance. The deposition, added to the misfortunes of Stanislaus, rendered him peculiarly sacred; and had he been still alive, I should yet have delayed publishing these memoirs. I have, however remote the time may appear since they were written, I have still chosen to be wholly silent on many points, equally curious and interesting. The personages themselves are either dead or forgotten; and motives of respect induce me to let them refrain in oblivion.'

Mr. Wraxall, in the remainder of the preface, contrasts the errors and foibles of the princes and ministers which he is led to unveil with the excesses and atrocities of the present self-created Sovereigns of France.

As an example of that sure discernment, and sound sense, and those anecdotes of illustrious characters which distinguish the publication before us from the random collections of vulgar travellers who swell their works into volume on volume, with whatever they can procure, whether statistical tables, chemical experiments, or diaries of the weather, &c. &c. we select the following character of Frederic the Great, King of Prussia.

'History presents no object so truly interesting as Frederic, during the late war, opposed to two empresses, and three Kings, making head at the same time against Austria, Russia, Sweden, France, and Saxony, added to the German empire. The immense disproportion of force between the parties; the length of time which the contest lasted; the wonderful activity, energy, and resources displayed by Frederic; finally, his triumphant termination of a war which threatened the total destruction of the family of Brandenburgh: all these circumstances tend to astonish and to fascinate the mind. It is probable that posterity will contemplate them with increased admiration, through the medium of time.'

'Great, however, as are his military talents, and justly merited as the encomiums on them may be, we should recollect that, as a commander, he stood upon higher ground than other men. Amenable, in case of failure, to no tribunal, he could act without control, and could risk his crown at pleasure, on the event of a battle. He did so more than once. But no general officer would have dared to take upon him so awful a responsibility, or to commit to hazard so vast a stake. The superiority which his presence, activity, and decision of character gave him over commanders acting by delegated power was incalculable. Nor ought we to forget the discordant principles of the great league which he opposed during the late war. Elizabeth, Empress of Russia, his inveterate enemy was counteracted at every step, by her nephew the unfortunate Peter,
heif

heir to the empire, whose attachment to Frederic equalled his aunt's antipathy. Daun and Soltikoff, the Russian and Austrian generals, never acted in real union, or the Prussian monarchy must have fallen under the pressure. 'The war of seven years' exemplifies, in the most striking manner, how difficult it is for any combination of states to overturn a single power, defended with spirit, and roused to great exertions.

' His enemies besides assert, not without colour of reason, that the king was guilty of many faults, in the course of those campaigns, which detract not a little from his reputation as a general, and even as a man. His temerity, his inflexibility, or his imprudence, produced the greatest defeats which he experienced. Towards Marshal Schwerin he is accused of having behaved with injustice, if not with ingratitude. His treatment of Finck, in dismissing him after the surrender of his army at Maxen, was very severe. He more than once cashiered and imprisoned officers of distinguished merit, become grey in his service, upon capricious, false, and imaginary grounds. It is pretended, with some truth, that he cannot bear a rival, even though that rival should be a brother; a subject on which I may have to say more, when I speak of Prince Henry of Prussia. All these accusations only tend however to prove, that with some of the greatest qualities, he is not exempt from many of the errors and defects attached to human nature.

' It is a very disputable point, whether Frederic is naturally generous or penurious. Perhaps from character he inclines to frugality; but from policy, at least, he knows how to give with munificence on proper occasions. If we appreciate the generosity of princes; if we reflect from what source its means are principally derived; and if we consider the objects on which it is frequently lavished, we shall incline to approve, rather than censure, the king's parsimony of the public treasure. He has, besides, peculiar justifications of the most cogent kind. His barren provinces (for such the greater portion of them may be denominated) cannot maintain an immense army, and an expensive court. He sacrifices, therefore, splendour, parade, and ostentation, to real greatness.

' Manufactures, arts, agriculture, population, are the objects on which he expends his revenues. He is not only free from debt, and possessed of vast funds ready for emergency, but his dominions have, in a great measure, recovered the ravages and calamities of the late war. A wise administration, in the short space of fifteen years, has rendered him capable of bringing into the field a finer, more numerous, and better appointed army, than he had at the commencement of hostilities in 1756. Such are the effects of rigid and systematical economy!

' If, however, it were necessary to cite examples of his generosity, many well-attested instances are to be found.—It must, however, on the other hand, be admitted, that he is capable of imbibing very insurmountable prejudices. Like his father, he is irascible, capricious, inflexible, violent in his dislikes; and, consequently, he is, on many

many occasions, oppressive, unfeeling, and unjust: infirmities of character which augment, as is too natural, with his years, and bodily complaints.'

' On a review of the King's character, we cannot mistake the master-spring of all his actions. Every passion, and every pursuit, are evidently subordinate to the aggrandisement of his house; to the security and augmentation of his political power. Russia, Saxony, Sweden, England, and France, have been, by turns, his allies or his enemies, as circumstances may have varied. The cabinet of Vienna alone he considers as systematically inimical: Never was a prince more calculated to elevate the family of Brandenburgh, at the expence of that of Austria. Silesia, the first conquest of his arms, has been retained against the utmost exertions of Maria Theresa, by eleven campaigns, by torrents of human blood, and by the greatest efforts of military skill. He has since acquired another province still more fertile, and hardly less extensive, Polish Prussia. It comprehends the course of the river Vistula, from the gates of Thorn to those of Dantzic; and renders him master of the most valuable exports of Poland. He has, in a word, materially altered the balance of power in Europe; and nearly doubled, in extent, as well as in revenues, the territories which devolved to him at the death of his father, about thirty-seven years ago.

' Upon no European sovereign are the regards of mankind directed, with so much apprehension and solicitude, as on Frederic. From his retreat at " Sans Souci," though infirm and declined in years, he still awes the cabinets of the North, who know, by experience, his promptitude and resources. At this moment, he has somewhat above two hundred thousand effective soldiers under arms, immense magazines, experienced commanders, well regulated revenues, and an ample treasure. If, to so many points of superiority, we add his personal reputation, and the discipline of his troops, we shall not wonder that he is formidable to his neighbours. To his subjects he is rather an object of admiration, not wholly unmixed with terror, than of affection. They derive a national vanity from the fame, the conquests, and the talents of so great a prince; but they pay dearly for his celebrity and achievements. It is at the price of their tranquillity that he has gained his laurels; it is by the same sacrifice that he must maintain them.'

Were it permitted by our limits, we would indulge a strong inclination to entertain our readers by farther extracts from these memoirs; particularly from the letters relating to Poland, its capital, and the state of its society as well as government; and those relating to the Imperial family, Vienna, and different nations under the government of Austria. We were greatly struck with the description of Warsaw, which ' like the Republic, of which it is the head, seems to unite the extremes of civilization, of barbarism, of magnificence and wretchedness; but, [meaning in which] unlike all other great cities

cities of Europe, these extremes are not softened, approximated, and blended by any intermediate gradations.'

It is not less instructive than amusing (since nothing can be uninstructive that illustrates human nature), to behold the necromancers of Germany gravely, and, as many were satisfied, not without success, occupied in attempts to recall, and hold converse with the spirits of men departed this life; and thousands of people, including many of the first rank, employed in the most diligent and patient researches after the philosopher's stone: and others, credulous and sanguine enough to believe in the existence of drugs and potions, by which health, vigour, and even life, may be prolonged beyond their usual limits. We wonder (though we ought not) to find qualities apparently incompatible in the same person, blended together in the character of prince Kaunitz; as well as at similar incongruities in that of the Emperor Joseph II. in whose veins the blood of Lorrain flowed along with that of Austria. But, there is nothing, of all that relates to the capital, or the Cæsars of Germany, that appears to us to be either so curious or important as what our author has related, concerning the introduction of the French language into general use at court, and, of course, among all the higher ranks in Germany.

' French may be denominated the common and universal language among persons in upper life at Vienna. French is indispensable, and far more useful as well as necessary than the German. It was otherwise formerly, under the reigns of Leopold and Charles VI. Those princes, nursed in hereditary antipathy to the house of Bourbon, held in detestation every thing connected with France: Language, dress, manners, all were odious. Italian then constituted the elegant and courtly vehicle of expression. French was never pronounced at court; and, it would have been almost a crime to have come into the presence of the sovereign in a suit of clothes of the Parisian mode. I have heard persons who remember the times to which I allude assert, that any stranger who appeared in the drawing room with white silk stockings, attracted attention; and, that Charles VI. commonly said of such a one, looking at him with aversion, "That is a cursed Frenchman." But the late Emperor, Francis, brought with him, to Vienna, the fashions, language, and alliance of that country—[meaning France.]

' As he never could speak German perfectly, he always expressed himself in French. The court soon followed his example: their animosity to France was insensibly obliterated; and the connections of marriage, hence formed with the various branches of the Bourbon family, have almost completely done away the antient enmities between the two countries.'

This is, doubtless, one of the most interesting links in the whole involved and complicated chain of history. Never was

the power of opinion, or the prerogative of giving law in matters of fashion, and other circumstances, so emphatically displayed. It is impossible to reflect on this fact, and, at the same time, on the grand struggle that at present occupies France and the other great powers of Europe, without the deepest anxiety and alarm.

If Mr. Wraxall were a writer of less merit and reputation, we would spare ourselves the trouble of animadverting on the frequency of offences committed against the purity and propriety of the English language. From the *freedom* of language in the House of Commons ; the wranglings of the bar, and the slang of newspapers, the English tongue of the present day, has greatly declined from the style of our best writers in the first part of the present century, and is threatened with farther and farther barbarisms.

‘Here it [decapitation] excites all those beneficial emotions which check the progress of *crime*,’ v. ii. p. 263. We speak of criminalness and criminality as a general idea ; but, of a crime, as a particular act of guilt only. Similar deviations from purity we have every day in our daily journals : ‘A man of *talent*,’ ‘a youth of great *promise*,’ ‘the ridicule that *attaches* to the thing itself,’ v. ii. p. 279. This, like the foregoing fault, is a Gallicism ; and, though adopted in the phraseology of the law, is not to be justified by the practice of the most approved writers, or the analogy of the English language. The same fault occurs in v. i. p. 275 : ‘The ridicule which has *attached* to it.’ Mr. W. has used this very properly as an active, not a neutral verb, in v. i. p. 141 : ‘The errors and defects attached to human nature.’

‘The personages to whom that remark *applies*,’ for ‘is applicable.’ A remark is applied, or may be applied ; but does not apply itself.

It is a very common error to misplace adverbs, and none more commonly than the adverb “only.” Mr. Wraxall is not exempted from this fault : ‘All these accusations *only* tend, however, to prove,’ &c. v. i. p. 141, instead of ‘tend only to prove.’

The adjective *previous* is improperly used in place of the adverb *previously*, ‘who remembered her, that *previous* to her landing at Barcelona, v. ii. p. 291. ‘*Previous* to beheading the second culprit, the chair was wiped clean,’ v. ii. p. 261. This, however, is a mere oversight ; for, on most occasions, we find, *previously*. ‘The following, and other imitations of the Latin idiom of the same kind in the volumes before us, though of late adopted by many writers, appear to be unnatural and awkward : ‘How moderate will *appear* the ambition of Joseph,’ pref. p. iv. ‘Great, however, *as are* his military talents,’ instead of ‘great, however, as his military talents are.’ In the same

same account of Frederic from which this sentence is quoted, the following also is ungrammatical: 'Every passion and every pursuit *are* evidently,' &c. instead of '*is* evidently,' &c.

It is a proof that we have little to object to this work, when we insist so much on trifling verbal criticisms. But, we have farther to observe, in the way of animadversion, that Mr. W. is even too circumstantial and minute, on some occasions, in his descriptions of personal appearance; and, that he seems to lay too much stress on physiognomy.

It is a common fault with poets, and historians of all kinds, to exaggerate, if not create, heroes on the one hand, and monsters on the other, on whom they lavish unbounded praise, or unqualified censure. Mr. Wraxall is more completely free from this weakness than almost any writer that we can at present recollect.

He is perfectly candid, and attached to truth. He discloses many of the foibles of the amiable Stanislaus Augustus, to whom he was, as he seems to have had reason, personally attached; and, does ample justice to the king of Prussia, though he had incurred his resentment *.

Discourses preached on several Occasions: By John Erskine, D. D. One of the Ministers of the Old Gray-friars Church, in Edinburgh. 8vo. pp. 495. Cadell and Davies, 1798-9.

DR. JOHN ERSKINE, the author of these discourses, is almost the oldest clergyman, now surviving, in the church of Scotland.—Deep impressions of piety moved him to dedicate himself, in early youth, to the service of the church; though the rank and fortune to which he was born, and the general wishes of his relations and friends, strongly invited him, rather to enter the lists of worldly ambition, in some more splendid profession, than to retire to the humble, unhonoured situation of a Presbyterian minister. For more than half a century, he has discharged the functions of a parochial clergyman, with a zeal, an assiduity, a patience, a faithfulness, an humility, a heavenly-mindedness, such as have been very rarely exemplified in these later ages of christianity. Yet has not his piety withdrawn him to a morose or monkish abstraction from the duties of ordinary life. As a husband, a father, a companion and

* I have not been presented to his Prussian majesty: a misfortune as well as a distinction, for which I am indebted to the Tour round the Baltic. It was signified, through the medium of his minister to the British envoy, Mr. Elliot, that my being presented at court, would not be agreeable.

friend, a scholar, a member of courts of ecclesiastical judicature, and a landholder, he has evinced, how much better unfeigned piety is adapted than mere worldly wisdom, to do honour to every relation, and to promote the wisest and happiest performance of every social office. He has tasted of the common joys and sorrows of humanity, without being unduly elated or depressed. Like the pious NELSON, he has ever been anxiously careful to hinder religion from appearing in a guise which might render her unamiable in the eyes of the young and the simple. Even in this life, his piety has not been without its reward : For, while faith and pious resignation have given him strength of mind to endure distresses, the pressure of which might otherwise have, prematurely, wasted in him the principles of life ; his zeal and earnestness to do good have constantly excited him to that unwearied and beneficent exertion of his faculties, which seems to be the proper means destined by Heaven to accomplish the gradual invigoration and expansion of our intellectual powers, and thus also to enlarge our capacity of moral and intellectual enjoyment.

The clergy of the church of Scotland are naturally divided into two parties ; of which *one* inclines to maintain the doctrines of Calvinism in all their primary rigour, and to assert the perfect independence of the church on all but Christ, in her interior order, and in the authority of her discipline ; while *the other* is not indisposed to temper the austerity of Calvinism with an infusion of what has been denominated Arminianism, to submit the discipline of the church to the ready controul of the civil sovereign, and even to value christianity, rather on account of its moral precepts, than for the sake of that representation of the peculiar relations between man and the Deity, with which the morality of the gospel is conjoined. DR. ERSKINE has always associated himself with the former of these two parties : But, he has ever laboured, as much to moderate the enthusiasm and the excluding abhorrent zeal of his friends, as to preserve them meekly and disinterestedly faithful to that which alone he esteems to be pure and undefiled religion. With those of the other party, he has been always ready to communicate in the duties of religion and the offices of life, with a christian charity the most benignant and the most sincere. He has endeavoured to put an end to all contention between the two parties, except the generous contention, who shall the most effectually promote the glory of God, and the salvation of human souls.

He, in his earlier studies, strove chiefly to acquaint himself with those parts of learning which are immediately connected with the knowledge of theology. But, he continued, afterwards, to connect much and various study with the discharge

of his official duties. The more he enlarged his knowledge, so much the more sensible did he become of the mutual relations and dependencies of all the different branches of erudition and science. In consequence of this, he has made himself much more a master of all the eloquence, the science, and the literature of his successive contemporaries, than is usual for the clergymen of that ecclesiastical party to which he belongs. He studied the German language in his old age, for the sake of some important theological information which he expected to obtain from it. He has paid such attention to the improvement of his style, that the compositions which he has written within these few last years, considerably excel, in this respect, those which he wrote forty or fifty years since, in the prime of his life.

Amidst all this, he has ever been indifferent to all worldly praise, not from pride, but from that true christian humility which disclaims commendation, from a devout consciousness of those secret infirmities, above which human nature can never wholly rise, in the present life.

Such is the venerable author of the volume of sermons now before us. We are persuaded, that nothing but a sincere wish to do good by the publication, could have induced him to offer it to the world.

I. THIS VOLUME contains *sixteen discourses*; several of which are subdivided into two or three parts each. Three out of the whole number, were formerly published, and are, now but reprinted. The subjects of these discourses, are;

'The qualifications necessary for teachers of Christianity—Ministers cautioned against giving offence—The blessing of Christian teachers—Difficulties of the Pastoral Office—Motives for hearing sermons—Directions for hearing sermons—Instructions and consolations from the unchangeableness of Christ—The agency of God in human greatness—The people of God considered as all righteous—The important mystery of the Incarnation—Jesus justified in the spirit—Jesus seen of angels—Jesus preached unto the Gentiles—Jesus believed on, in the World—Jesus received up into glory—Power given to Christ for blessing the elect.'

The following are the most eminent THEOLOGICAL principles which run through these sermons. The existence and the perfections of God; the production and conservation of nature by his almighty power; the relations between the Deity and mankind; the revelation of the divine will to man, in the native sense of rectitude implanted in the human heart—in the mutual fitnesses of the parts of nature—and in the books of the holy scriptures; are assumed as fundamental truths, which need not proof nor illustration, and which it was only necessary

to refer to, incidentally, as the bases of all theological doctrine. The hereditary depravity of human nature, the tri-une essence of the Deity, the mediation and the vicarious sufferings of Jesus Christ, are assumed, as principles equally unquestionable. The pious author delights to expatiate in the illustration of those peculiar doctrines of christianity which respect the atonement of Christ for the sins of his people, the imputation of his righteousness to those who believe on his name, the imperfection of all human virtue in the sight of God, the inability of man to do that which is good, unless he act under the immediate influence of the holy spirit. He represents the external ordinances of religion, as being of the highest importance, because they have a *natural* tendency to operate beneficially upon the human heart and understanding, and much more, because it is in these ordinances especially, that God has promised to dispense his grace to those who humbly ask it. From every other topic, he still fondly returns to dwell upon all the circumstances of the incarnation, the sufferings, the exaltation, and the intercession of the son of God. While he describes the best virtues of men, as, of themselves, insufficient to salvation; he is, however, careful to distinguish, that moral acts, not verbal professions, nor ceremonious observances, afford the only genuine evidence of the existence of saving faith in the mind. He earnestly repeats, from time to time, those tremendous doctrines of the Christian revelation which threaten endless misery, in a future state, to impenitent sinners. That all events have their primary origin from the appointment of the Deity; and that divine prescience cannot but foreknow—who of mankind shall embrace salvation through Jesus Christ—who die in their sins; are principles alike of philosophy and of the Calvinistic scheme of theology, which this author is occasionally led to assert and maintain.

His MORAL PRINCIPLES are, every where, those which compose the sublime and refined morality of the gospel. It is every where implied, though no where directly affirmed; that the distinction between good and evil must have been prior to all other distinctions; that it has not even its origin in the will of God, but is, as it were, the very foundation of the divine existence; that even the omnipotence of the Deity could not cause that which is good to be evil, or that which is evil to be good; that did we not previously discern the fundamental opposition between good and evil, we could not be capable of understanding that there is a God.

Of our faculty for perceiving this great distinction, he, every where, speaks as if he thought it to be observing, comparing, inferring reason, not a mere instinctive feeling. He represents

purity

purity of heart, a sanctity of sentiment excluding equally the predominancy of the sensual passions, and the undue influence of the selfish affections, as the only temper of mind which can become a living spring of genuine virtue. Of this temper, he considers human nature, unassisted by divine grace, as utterly incapable. He describes the selfish and the sensual principles as ever ready to seduce us to a preference of present pleasure or profit to the remoter advantages of virtue. All the good that mankind can perform, he holds forth as a debt due from them; as well the virtues of benevolence and charity, as the offices of common honesty, truth, and justice. He recommends virtue, as well by the present inward satisfaction with which its practice is accompanied, and even by the external advantages which it bestows, as by those hopes of future bliss which the virtuous alone are worthy to conceive. He, every where, describes true moral excellence, as consisting, not in transient acts, but in permanent habits, not so much in the exterior air and tendency of any system of conduct, as in those secret dispositions of soul in which it originates. He regards true moral goodness as impossible without true piety.

He discovers, every where, not a little of that KNOWLEDGE OF HUMAN NATURE, which is to be gathered only from frequent and vigilant self-examination, and from extensive and accurate observation of the passions, the humours, the habitual sentiments and conduct of mankind.

In the COMPOSITION of his discourses, he adopts that shortness and simplicity of exordium—that convenient distribution of the parts, neither too simple, nor too multifarious in its subdivisions, and that species of style, having scriptural quotations very profusely interwoven throughout its contexture—which are, at present, generally esteemed the most suitable in pulpit discourses.

II. SUCH is the only analysis of the substance of these discourses that we can here conveniently give. We proceed, with great diffidence, to express our honest judgment of their merits—as compositions intended to instruct men in their moral and religious duties.

They are *not faultless*. It is their first and most capital defect, that they are not addressed to the world, as it consists of a mixed assemblage of believers and infidels, persons instructed in religion, and persons little acquainted with it, young and old, the serious and the light-minded, among all whom, they whose pleasures, interests, and predominant trains of thought, continually turn upon mere sublunary things, are, beyond comparison, more numerous, than they whose minds are filled only with notions relative to the mysteries of religion.

These

These discourses are, in general, too much as if they were addressed to persons who knew the gospel, and it only. The author has not been sufficiently careful to chuse the proper media, through which alone it is possible for the writer, or the preacher of sermons, to impress, with any happy efficacy, the worldly minds of those with whom it is chiefly his business to deal. It was not thus our Saviour preached. In his sermons and parables, he set an example of a style of preaching infinitely better adapted than the cant of puritanism, to bring true religion home to men's business and bosoms. It is not, that we do not esteem Calvinism to be the only rational and truly philosophical exposition of the theological doctrines of the scriptures; but that we account Calvinism and Arminianism to be, alike, illusory and useless, unless they be presented to the understanding and the heart, through the medium of ideas already interesting and familiar, which shall render them impressive and intelligible. In a volume of sermons from *Dr. ERSKINE*, we expected to meet with more of the deduction of religious truth from its first principles; and certainly, with much more of the application of its examination, its motives, and its restraints, to all particular states of the heart, the affections, and the understanding, as well as to all the varied exterior conditions of human life. There is a race of preachers who seem to labour, with all their might, to reduce the morality of the gospel to a mere scheme of worldly wisdom, and to banish, as if in secret conspiracy with deism, all the peculiar doctrines of christianity, out of the pulpit. But, is *his* conduct greatly better, who exhibits, in the pulpit, nothing but a mystical, abstracted christianity, that can never become the intelligent censor, the governess, the guardian-angel of common life?

Quotations from the holy scriptures are always the best ornaments of a religious discourse. But then, such quotations, in order to enrich and adorn, must be made with a delicate propriety of selection and application. Now, this propriety is often wanting in the quotations of this author. Much of the metaphorical language of the Bible, refers to circumstances, yet unexplained, in ancient oriental manners: Some part of it has been abused and debased by the cant applications of enthusiasm, hypocrisy, and mysticism: some expressions, by their peculiar simplicity, and some by the changes which English speech has undergone since the scriptures were translated, seem to have acquired, in the ears of the present generation, a ludicrous meanness of sound. The truths of revelation, are not, in reality, impaired or degraded, even in the slightest degree by these circumstances. But, those different classes of expressions are certainly less fit than others, to be usefully quoted from the scriptures.

True taste and discretion should direct a divine to avoid them, in the composition of his sermons. But, this taste and this discretion, Dr. ERSKINE has not always vigilantly or successfully exercised. Amidst the profusion of his scriptural quotations, how very many are there which will prove edifying to none but the *truly devout*!

In the concluding part, or *application*, as it is called, of some of his discourses, Dr. ERSKINE makes, what seems to us, quite an unnecessary repetition of the substance of that which was before said in the first part.

There is too little diversity of subjects, among the sermons which fill this volume. From among those many discourses which the doctor must have composed in the course of his *life*, we should think, that he might easily have selected an equal number of such as, being more widely different from one another in subject, would have been more variously useful, and would have better displayed the extent of his christian knowledge.

On some of the subjects of which he treats, he has entirely omitted, or at least obscurely and imperfectly noticed, the capital topics of discourse. On the duty of hearing sermons, for instance, all his arguments of recommendation will, perhaps, prove of smaller weight than one which he has, in a great measure, overlooked. That train of thoughts, which is constantly passing through the mind, is liable to be influenced, in its course, by every object which is presented to the perception, from without. Any such object, by an inviolable law of our nature, involves itself in this train, varies its colour, and changes the direction of its course. A man's thoughts, however virtuous or however wicked he may otherwise be, will, in a certain proportion, be more or less pure, as those are or are not objects of purity, which are commonly under his observation. Let any person, for one week, begin the day with reading, in the morning, a portion of the Whole Duty of Man; but, on the next week, run, every day, into the world without any such pious seasoning of his mind; he will find, upon recollection, the course of his thoughts, and by consequence, the tenor of his conduct, to have been more virtuous and regular on the former, than on the latter of these weeks; nor will this have happened so much in consequence of the exertions of his will, as from the natural but scarcely perceptible influence of that which he read upon the current of thought in his mind—of which his actions are merely the external indications. With the hearing of sermons, it is the same. With whatever dispositions they be heard, if they be but at all listened to, they cannot fail to do more or less good; for they must, of necessity, suggest thoughts to the mind, by which virtuous emotions will be insensibly excited.

excited, and evil imaginations will be excluded. This is certainly the most universally applicable argument in favour of the preaching and hearing of sermons. Popularly enforced by Dr. ERSKINE, it would have been very powerful. Yet, in the composition of two long sermons on the subject, he has never once stumbled upon this topic. We are surprized and concerned at the omission.

We have, also, had the pain of discovering the style of these discourses to be contaminated with a copious infusion of phrases, which both *grammar* and respectable *custom* reject as unsanctioned by the *analogies* and the acknowledged *idiom* of the English language. Barbarisms of this sort are not peculiar to the Scots, though they be commonly called *Scotisms*; but, are ordinarily transcribed from the speech of ignorance, rudeness, carelessness, and affectation, into the compositions of such writers, both Scots and English, as have not been early, unremittingly, and scrupulously studious of purity of style. In the news-papers, and other periodical publications of London, they flourish, in the plenty, and with all the luxuriance of a hot-bed. We had begun to make a collection of those which occur in Dr. ERSKINE's sermons; but soon desisted; for,

Quid te exempta juvat spinis e pluribus una?

But, there is something singularly interesting in the very simplicity of these discourses, and in those touches of earnestness and feeling which are interspersed throughout them. It is easily discovered, that the author is often simple, familiar, and humble in his language, solely because he supposed, that he might thus, the most effectually, administer consolation and edification to the souls of those who heard him. Dr. Johnson has observed, that there is, in the logic of Watts, something which insensibly moves the student to devotion, while he thinks only of learning to reason. And, there is something of a similar nature, though, perhaps, much more excellent, diffused over the sermons of Dr. ERSKINE, which, *indirectly*, moves the mind much more than the *direct* force of his expositions and arguments. These touches of feeling, and of characteristic simplicity of manner, occur, especially in the sermons on the duties of the pastoral office, in the first part of the volume. To those who have had the happiness of a personal acquaintance with the doctor, they will be doubly affecting.

Independently, indeed, of any considerations of this sort, these sermons upon the pastoral duties must be owned to possess superlative merit. They are master-pieces of precept, of persuasion,

persuasion, of that deep knowledge of the human heart, which is to be acquired only by unsparing self-examination. They ought to be often and seriously perused by every clergyman, of whatever church.

A considerable part of the sermons in this volume were written and preached forty or fifty years since. To the author himself, these must have their value, as recalling to remembrance, the labours, the friendships, and all the incidents of his younger life. To the curious enquirer into the history of literature, manners, and ecclesiastical institutions, they will be interesting, as favourable specimens of the style of *orthodox* preaching which prevailed in the pulpits of Scotland, about the middle of the present century.

In the comparison of some of these discourses which appear to have been recently written, with the rest which are of more ancient composition, we can discover a striking and very pleasing proof of that susceptibility of continual improvement, which has been ascribed to the faculties of the human soul, even to extreme old age, and, as we devoutly hope, throughout the endless duration of its future existence. In one or two of these sermons, which Dr. ERSKINE composed but lately, such as, that upon the *Blessing of Christian Teachers*—and that upon the *Agency of God in Human Greatness*, we perceive a liveliness and vigour of invention, an enlargement of views, an acquaintance with life and manners, a philosophical discrimination of human character, a force of eloquence, and a richness and propriety of style, very highly superior to any thing of a similar sort that is exhibited in the other class of these discourses. The *character* of Dr. ROBERTSON is drawn by the hand of a master, and could not have been excelled, even by the pen of him whom it celebrates.

Much praise is due to Dr. ERSKINE, for having endeavoured, though not always with equal success, to teach the serious class of divines, that human eloquence, and the proprieties of composition, are not unworthy of their care; but, may be made eminently useful among those secondary means which they are appointed, under God, to employ for the conversion of sinners, and the salvation of souls.

But, there is yet one very high praise which may be, with truth, bestowed upon these sermons, and, perhaps, upon them alone, of all that have been, for many years, published. They are without all **AFFECTATION**, either of orthodoxy or of philosophy, of rude simplicity or of refinement, of elegant morality or of wild enthusiastic mysticism. It is evident that, in the composition of them, the preacher thought only of preaching Christ crucified, and of bringing souls to God. Alas! how

how rarely is this apostolic sanctity of intention displayed from the pulpit or the press !

III. WE cannot select a more valuable extract than the following sketch of the character of the late Dr. WILLIAM ROBERTSON, the historian, who was Dr. ERSKINE'S colleague and friend.

‘ Few minds were naturally so large and capacious as Dr. Robertson's; or stored, by study, experience, and observation, with so rich furniture. His imagination was correct, his judgment sound, his memory tenacious, his temper agreeable, his knowledge extensive, and his acquaintance with the world and the heart of man very remarkable.

‘ Liveliness of thought, clear and distinct conceptions, quick recollection of ideas, and ease in comparing or contrasting them, qualified him to bear so wise, pertinent, and entertaining a part, in conversation, that he was often the spirit and life of company. Yet, he knew too well the value of time, to waste, in unprofitable visits, hours which he could more honourably and usefully employ: and he knew too well the decorums of his station and character, to please, by improper freedoms, the thoughtless and gay. Nor did he, in company, pompously display his learning, treat those of inferior genius with arrogant contempt, or introduce subjects, in which he would have shone unrivalled, and others present, could have taken no part.

‘ His speeches in church courts, were admired by those whom they did not convince, and acquired and preserved him an influence over a majority in them, which none before him enjoyed: though his measures were sometimes new, and warmly, and with great strength of argument opposed, both from the press and in the General Assembly. To this influence, many causes contributed. I might mention, besides, his talents as a public speaker; his firm adherence to the general principles of church policy, which he early adopted; his sagacity in forming plans; his steadiness in executing them; his quick discernment of whatever might hinder or promote his designs; his boldness in encountering difficulties; his presence of mind in improving every occasional advantage; the address with which, when he saw it necessary, he could make an honourable retreat; and his skill in stating a vote, and seizing the favourable moment for ending a debate, and urging a decision. He guided and governed others, without seeming to assume any superiority over them: and fixed and strengthened his power, by often, in matters of form and expediency, preferring the opinions of those with whom he acted, to his own. In former times, hardly any rose up to speak in the General Assembly, till called upon by the Moderator, unless men advanced in years, of high rank, or of established characters. His example and influence encouraged young men of abilities to take their share of public business; and thus deprived moderators of an engine for preventing causes being fairly and impartially discussed. The power of others, who formerly had, in some measure,

guided

guided ecclesiastical affairs, was derived from ministers of state, and expired with their fall. His remained unhurt amidst frequent changes of administration. Great men in office were always ready to countenance him, to co-operate with him, and to avail themselves of his aid. But, he judged for himself, and scorned to be their slave; or to submit to receive their instructions. Hence, his influence, not confined to men of mercenary views, extended to many of a free and independent spirit, who supported, because they approved his measures; which others, from the same independent spirit, thought it their duty steadily to oppose.

Deliberate in forming his judgment, but, when formed, not easily moved to repounce it, he sometimes viewed the altered plans of others with too suspicious an eye. Hence, there were able and worthy men, of whom he expressed himself less favourably, and whose latter appearances in church judicatories, he censured as inconsistent with principles which they had formerly professed: while they maintained, that the system of managing church affairs was changed, not their opinions or conduct. Still, however, keen and determined opposition to his schemes of ecclesiastical policy, neither extinguished his esteem, nor forfeited his friendly offices, when he saw opposition carried on without rancour, and when he believed that it originated from conscience and principle, not from personal animosity, or envy, or ambition.

In study, or in business, he could strain every nerve, and endure long and difficult application. His ministerial work, his office as principal of the college, and the many church affairs which he conducted, prevented not his allotting much of his time to literary researches, and to preparing for the press the historical works which have acquired him so high and so deserved reputation. Strangers might naturally conclude, that he had no other business to interrupt or divert his attention from collecting and arranging materials for his elaborate works, and clothing his narratives, descriptions, and reflections, in language, where ease, energy, and beauty, are equally conspicuous.

Envy, though sometimes loud and liberal in extolling those whose distinguished honours were gained by attainments after which she never aspired, artfully depreciates their merit, who, in the paths where she pursues fame, are her chief and most successful competitors. Our historian, who needed not these low dishonest tricks, for building his own reputation on the ruin of another's, saw, acknowledged, and admired, the beauties in the histories of a Hume, a Voltaire, and a Gibbon. Blinded by the excellencies, and overlooking the defects and blemishes of their composition, he even sometimes, in a manner too warm, and with too little reserve, bestowed upon them that praise which their careless and partial representations of facts, and their unjust and malevolent attacks on Christianity *, would have vindicated him in withholding.

For

* Dr. Macqueen's Letters on Hume's History, Dr. Finlay's Vindication of the Sacred Books, Lord Hailes's Inquiry into the Secondary Causes

For several years before his death, he seldom wrote his sermons fully, or exactly committed his older sermons to memory, though, had I not learned this from himself, I could not have suspected it; such was the variety and fitness of his illustrations, the accuracy of his method, and the propriety of his style. His discourses from this place were so plain, that the most illiterate might easily understand them, and yet, so correct, that they could not incur their censure whose taste was more refined. He did not wander from his subject, or handle it superficially, though he often improved incidental occurrences for the purposes of edification. Sometimes he preached on the evidences of Christianity, or some of its peculiar doctrines; but more frequently on the various duties of religion, on their difficulties, and on the helps for performing them. His expository lectures, though they might appear less laboured than his sermons, were perhaps more useful. In those on the Gospels, Acts, and some of the lesser epistles, he exhibited a variety of characters, partly for caution, partly for imitation: represented in a striking light the proofs of Christianity, resulting from the instructions, exhortations, or miracles, which he explained: and often availed himself of those opportunities for shewing that the divinity and atonement of Christ, the depravity of human nature, the insufficiency of repentance and reformation to expiate the guilt of sin, and to purchase the divine favour, and the necessity of the influences of the Spirit, were doctrines clearly asserted in the sacred oracles; and that the scriptures urged against them, admitted an easy and natural interpretation, consistently with the truth. Yet, I am persuaded, few of his expository lectures were heard with greater pleasure and profit, than those on the book of Proverbs. They judiciously described the snares and allurements by which error and vice deceive their votaries, and prevent their hearkening to the counsels of heavenly wisdom. They contained exhortations, warnings, and reproofs, highly important to all, but peculiarly necessary to those entering on the journey of life. I regret that he seldom preached on passages in that book. Sermons on subjects, which his sagacity, experience, and historical knowledge, peculiarly qualified him for discussing, would have given him opportunity of a deeper search into the extent and usefulness of religious and moral maxims, which, when expounding a large passage of scripture, he could only hint.

Though, from his earliest to his latest years, he devoted much time to thinking, to reading, and to composing; yet, this did not sour his temper, blunt his relish of social and domestic comforts, or unfit him for the common duties of life. To his family and friends, he was the delight of their cheerful hours, and the soother and comforter of their sorrows. They gratefully remember what they once enjoyed in him, and deeply lament what they have now lost. May

Causes which Mr. Gibbon assigned for the rapid Growth of Christianity; contain clear proofs of this charge: not to mention Whitaker, and other able English writers.

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the all-sufficient God be a friend to those, from whom a dear friend and acquaintance has been taken away, a father to the fatherless, a husband to the widow, and the orphan's stay!

His learning had no tincture of pedantry. Far from affecting to know what he was ignorant of, or vainly aspiring after universal learning, he confined his studies to branches of science, for which his genius best qualified him, or which his station and office in life rendered necessary.

He enjoyed the bounties of Providence, without running into riot; was temperate, without austerity; cheerful, without levity; condescending and affable, without meanness; and, in expence, neither sordid nor prodigal. He could feel an injury or affront, and yet bridle his passion; was grave, not sullen; steady, not obstinate; friendly, not officious; prudent and cautious, not timid.

He bore the severe and tedious distress which issued in his death, with remarkable patience and serenity, and with expressions of gratitude to God, for the many comforts with which, for a long series of years, he had been blessed. Among these, he mentioned to me, with peculiar emotion, the tender affection of his wife and children; their kind and sympathizing attention in his hours of languishing and pain; their respectable characters in life, and the comfortable situation in which he left them. In one of his last conversations with me, he expressed his joy in reflecting, that his life on earth had not been altogether in vain; and his hopes, that, through the merits of Jesus, the God, who had so signally prospered him in this world, would, in another, and better world, be his portion and happiness.

Dr. ERSKINE promises another volume of sermons. We desire earnestly to see them.

An outline of the History and Cure of Fever, Endemic and Contagious; more expressly the contagious Fever of Jails, Ships, and Hospitals; the concentrated Epidemic, vulgarly the yellow Fever of the West Indies. To which is added an Explanation of military Discipline and Economy, with a Scheme of Medical Arrangement for Armies. By Robert Jackson, M. D. Mundell and Son, Edinburgh. Longman, London. 1798.

DR. Jackson, known by a publication on the fevers of Jamaica in 1791, and since that time employed in military practice in different climates, but chiefly in St Domingo, now presents to the public the result of his more extended experience. In an advertisement prefixed to this volume, the author gives an account of his opportunities of observation.

He went out to Jamaica in the year 1774, and settled as a country practitioner in that island. There he remained till the year 1778, when he joined the British army in America, and was attached to the 71st. regiment. In the various services of

that

that corps, he became acquainted with the different forms of fever in the Southern States, and, as at Jamaica, carefully noted down his observations. The volume published in 1791, contained the result of the experience thus obtained, and was favourably received. Dr. Jackson however acknowledges, that his situation in Jamaica had not afforded him sufficient opportunities for delineating the yellow fever with accuracy; and though he maintained it to be a disease *sui generis*, he now considers it as only a more aggravated degree of the ordinary endemic of the country. In the commencement of the present war Dr. Jackson offered his services, and was appointed surgeon of the third regiment of foot then embarked for the West Indies, on an expedition under the command of Sir Charles Grey. The destination of this expedition was, however, altered at the moment of sailing, and the troops collected for it were ordered to make a demonstration of invading France, for the northern coast of which they sailed in the month of December 1793. After a fruitless appearance on this coast, and a dangerous detention in the road of Guernsey, the 3d. regiment was disembarked at Lymington in February 1794, and the existence of fever among them at that time was apparent. They re-imbarked in March, and landed in Jersey, where the fever continued, but it had disappeared before they left the island, about six-weeks afterwards; at which time they were ordered to Flanders to form a part of the army of Lord Moira. The medical history of the winter campaign of 1794-5, including the memorable retreat of our army into Holland, and from Holland through Westphalia to Bremen, is given in the first chapter.

The sickness among the infantry appears to have been very great, and the mortality great in proportion to the sickness. Though no accurate returns were made, it is conjectured that of those sent to the general hospitals, three died out of every five. This is the less to be wondered at when we consider the circumstances of that campaign: our army constantly retreating in the face of a victorious enemy, and exposed to a severity of cold perhaps unequalled in the present century.

The infantry of the British army were withdrawn from the continent in May 1795. In the autumn of this year, Dr. Jackson was appointed on the Medical Staff of the army destined against St. Domingo, under the command of Major General John Whyte. The troops forming this expedition assembled at the cove of Cork in the months of August and September; but the transports did not arrive from England till the middle of November; and, from causes that do not appear, the final sailing of the expedition did not take place till the

29th of February. During this fatal delay, disease raged among the troops, and particularly fever. One half of all the regiments of infantry, the 67th and 93^d excepted, were, or had been numbered among the sick, and five hundred died. The troops were encamped on Spike Island, previous to the arrival of the transports. After their arrival, such of them as were in health embarked: the sick were left on shore in wretched accommodations. In the expectation of the troops sailing immediately, no hospitals had been provided; and when, to the sick left on shore, numbers were added from the ships, where fever spread with great rapidity, the means of temporary accommodation which had been procured, became alarmingly deficient. On the voyage to the West Indies the sickness continued, but with considerable abatement; the winds being fortunately fair, and the weather fine.

The John transport was deeply tainted by contagion, but by stripping the patients under fever naked, and washing them clean with salt water daily, and by a general strict attention to cleanliness and ventilation, the mortality was greatly diminished; and the fever was '*frequently turned off in its commencement*,' so that 'the danger of it was little to be dreaded.' It is much to be lamented that Dr. Jackson is not more particular in this part of his narrative. In general it appears that this fever was much less violent in sheds on shore, to which the winds and even the rain had access, than in the hospitals; that on ship-board it preserved all its malignity when the patients were kept between decks, but that when brought on deck, exposed to pure air, and washed in cold water, the symptoms speedily abated. Dr. Jackson closes his chapter with some general remarks on the formation of the new corps, and the recruiting of the army in general, to which he attributes much of the disease as well as the dissolution of morals, of which he was a witness.

The first section of the second chapter is employed in giving an account of the situation and comparative healthiness of the different military stations in St. Domingo occupied by our troops. As might be expected, these stations were most unhealthy when fixed on the plains, where the water, as well as the air, stagnated; especially when in the neighbourhood of marshy or uncleared ground; but 'troops cantoned in the mountains have almost always been strangers to sickness.'

The second and third sections give a summary view of the particular diseases at the different posts. The yellow fever, or, as our author calls it, the concentrated endemic, extended to the natives as well as to the Europeans, and to the black troops as well as to the whites.

'It is a doctrine,' says our author, 'commonly maintained by military men, that European soldiers are not capable of enduring the fatigues of field-service in the tropical climates of the West Indies.'

He is, however, of opinion that, though some suffered from such fatigues, sickness was much more frequently occasioned by the indulgences and excesses which followed them, than by the fatigues themselves. Such individuals as were overcome, in marching, by the power of the sun, were uniformly restored by bleeding, washing with cold water, where the means were at hand, or resting, for a few hours, under the shade of a tree.

How much is it to be regretted that Dr. Jackson does not tell us whether bleeding and washing with cold water were used in combination, or in different patients, according to their different situations. Dr. Jackson is an advocate for bodily exercise, even in the open sun, as a means of preserving the health of our troops in the tropical climates, as well as every where else. Respecting the comparative healthiness of different posts, his observations are summed up in the following paragraph.

'The history of the forms and degrees of disease which prevail at the different posts in the Grande Anse, as it is the history of the whole island of St. Domingo, possessed by the British, and perhaps of all the islands in the West Indies, is important to the concerns of armies, and of consequence in the science of medicine. In most situations on the sea coast, the character of the endemic is strongly marked; in the wet or unhealthy season, the febrile form of disease chiefly prevails; in the spring and earlier part of summer, more particularly under slight and accidental rains, diarrhea is not uncommon,—it is even sometimes, in a manner, epidemic. In higher situations, or on the first chain of mountains, intermittents or diarrhea, though occurring occasionally, become gradually more rare; sore legs take their place, and appear actually to be the endemic disease of that tract of country. In the highest situation, or on the central ridge, neither fevers, fluxes, nor sore legs are known; at least they occur so seldom as not to deserve notice.'

Dr. Jackson illustrates these positions by a number of particular observations; and he adds that, in Jamaica, diseases follow the same law, as well, perhaps, as in all the West India islands. The different forms of disease, above enumerated, appear so connected with each other as to afford a presumption that they depend on the same general cause, differently modified by season and situation.

These observations are, unquestionably, of high importance; and our author, who seems to unite military with medical knowledge, shews how they apply to the proper system of defence for those islands. What he offers of this subject seems clear and

and convincing. In his third chapter, Dr. Jackson treats of the remote causes of fever.—These are marsh miasmata and contagious animal effluviae. The first of these causes produce the endemic fever of the West Indies, a disease often fatal, but, according to our author, never contagious; the second produces the jail or hospital fever, and persons affected by it communicate the disease to others. That diseases originating, in the first instance, in marsh exhalation are never, in the second instance, contagious, is a position important in its consequences, of which Dr. Jackson has offered no sufficient proof, and respecting which he is contradicted by many respectable authorities.

The notion of Dr. Jackson, that the noxious marsh exhalation is merely an excess of the principle of vegetation, is a mere hypothesis that deserves little consideration. On the whole, this chapter might have been omitted, with little injury to the work.

The fourth chapter is occupied by cases of fever. The first section is devoted to contagious fever; the second to endemic fever. Of contagious fever, nineteen cases are detailed; twelve of these recovered; five died; and in two cases the issue is unknown. Blisters, bark, snake root, James's powder, opium, wine, warm fomentations, ablution of the body with cold water, are the chief remedies mentioned. In his histories, the author seldom gives the exact frequency of the pulse, and never the actual degree of heat; nor does he detail the circumstances which determined his choice of remedies with a precision necessary to enable us to profit by his experience. In four of the cases that recovered, ablution with cold water was employed; but no account is given of the manner of the application, the actual temperature of the water, or of the state of the patient's heat. In three of these cases we are led to suppose the patient's heat was greater than natural; in the fourth, less;—in a fifth case, where this remedy was used, and where the patient died, the skin is said to have been cold.

Of the endemic, or yellow fever, twenty cases are related; eleven of these died, and nine recovered. Our author has divided these cases into four classes, to give a better idea of the most striking distinctions of the disease. He employed, in this fever, James's powder, bleeding, calomel, salts, emetic tartar, the warm and cold bath in succession, blisters, camphire, snake-root, and sometimes opium.

The fifth chapter is intitled 'Description of Fever';—and the author begins with the contagious fever, as it appeared in the British army, in England, Holland, and Ireland, in 1793, 1794, 1795, and part of 1796. He then proceeds to the concentrated

endemic, or yellow fever of St. Domingo, as it appeared in the army there, during 1796, 1797, and part of 1798. Here it would appear that the natural order of proceeding is inverted. The author had already detailed a considerable number of cases of each of these two descriptions of fever; and this being done, a general description extending to fifty pages was hardly required. It seems tedious and uninteresting; it would have been better to have *preceded* his particular cases with such observations as were generally applicable. This chapter contains, however, some valuable matter.

Chap. vi. treats of the appearances on dissection. Dr. Jackson had no opportunity of examining the bodies of the dead in Europe; but in St. Domingo circumstances were more favourable for such investigation, and dissection was prosecuted with diligence. In the most violent form of the yellow fever, the vessels of the brain were frequently found distended with blood, and some marks of inflammation appeared on the membranes. In the milder forms, the venous system was universally and generally distended, but active inflammation was seldom visible. 'Water,' says Dr. Jackson, 'was found in the ventricles of the brain on some occasions, but this was by no means a common occurrence.' We presume, Dr. Jackson speaks here of water in that quantity which may be considered as morbid. On the whole the appearances found by our author on dissection, do not seem to countenance the notions of those who consider the brain, in this disease, as the seat of active inflammation, terminating in effusion of lymph into the ventricles:—neither, indeed, does it appear to us that these dissections lead to any important practical inference.

Chap. vii. is entitled 'Characteristics of Endemic and Contagious Fever.' Here the author endeavours to support his original hypothesis, that the fever which arises from *marsh inusmata*, or, as he terms it, from 'a vegeto-animal source in state of decomposition and change,' is never contagious.

If this conclusion be just, the dreadful fever which committed such ravages at Jamaica, Grenada, and most of our West India islands, in 1792 and 1795, was not propagated by infection;—and not merely Dr. Chesholm and Dr. Clarke, but Dr. Wright, the ablest and most experienced practitioner in the torrid zone, must have been deceived. This is not all:—if Dr. Jackson's position be right, the fever of Philadelphia was not contagious, and the physicians of America, who agreed in no other particular concerning it, must, in respect to its infectious nature, have been universally in error. For this indeed Dr. Jackson expressly contends; but to our minds his arguments are wholly unsatisfactory.

The

The viiiith chapter treats of the 'Prognosis'—the ixth of 'Critical Days'—the xth of the 'Proximate Cause'—In the xith, we arrive at the 'Method of Cure'; but our observations on this, as well as on the remaining part of the volume, must be deferred to a future number. Dr. Jackson is a man of talents and experience, and his observations unquestionably deserve a patient and candid consideration.

(*To be continued.*)

Rome, at the Close of the Eighteenth Century; a Poem. With Notes. By
Henry Tresham, Esq. R. A. 4to. *Ap. 31. Robins.* 1799.

IT is unnecessary to state, that Mr. TRESHAM possesses, as a PAINTER, very considerable reputation. It was natural, that the same taste and spirit which brought ATHENS and her illustrious characters on the canvas, in the exhibition of last year, should sympathize in the wound which the FINE ARTS have receiv'd by the spoliation of ROME. To deplore this calamity, he calls in the aid of the sister Muse: though there is much in this subject also which would wonderfully interest in painting. Indeed, we doubt whether any words could convey so strong an impression through the *ear* to the imagination, in this instance, as the pencil could command by a direct appeal to the *eye*. Be this as it may: The subject is, undoubtedly, great and copious, and affecting, in a degree as high as is almost possible to be conceiv'd. To any mind, but to the mind of an artist especially, and of an artist attach'd to classic imagery, the objects which press for his selection when occupied on a theme like this, are sufficient in number, magnitude, and variety of interest, to confound the choice. We could wish to have had to congratulate the author on complete success in the execution of his design: but, the design is so vast, and the ideas and emotions it would comprize, so peculiar to itself, so difficult of selection, arrangement, and adequate expression, that complete success must be nearly impossible. If any where, the excuse "*in magnis voluisse sat est,*" will apply here. Earth has not seen a city to which it would apply so strongly, as when the **FALL** of ROME is to be lamented by a poet.

It is, assuredly, an event astonishing as painful, that an army of a nation highly distinguish'd in the arts, and glorying in that splendour no less than in her arms, led by a young general of ITALY, acute, ardent, of high and of cultivated talents, and full of the love of glory, should have spoil'd, of her fairest honours,

honours, ROME, incapable of resistance: whom, to have protected from such outrage, would have added to his laurels a palm, which time and envy, and hostile passion, must have alike acknowledg'd: A palm which could not have lost its verdure while the *name* of Rome, of literature, and of the arts should be remember'd. To have been thus spoil'd of the noblest and most appropriate ornaments which, for ages, the hand of genius had been augmenting, animated by the contemplation of that wonderful assemblage of excellence which Rome only could supply, and fill'd with an enthusiasm which no other place could inspire, from such, so various, and so powerfully combin'd sources, would, from any hand, have been a stroke of severest anguish and humiliation; and was such as least, perhaps, of any could have been expected from that of BUONAPARTE. With indignant astonishment, ITALY might have said to a son whose feelings she could not have imagin'd so far estrang'd—

" *quantum*
Heu decus Ausoniac, et *quantum* tu perdis, JULE."

Nor is this acquisition* a slighter loss to France. It is even yet an heavier: since a pillage thus reproachful, thus unworthy of her high pretensions, will deform her annals with a more humiliating stain than could be inflicted on the sufferers.

The dispensations of providence, thus manifested on THE GREAT CITY, we acknowledg'd with awe; but this sentiment does not lessen the emotions which we feel at the act of her spoilers. *They meant not so; neither did their hearts think so.* The vanity of decorating Paris with the glories torn from Rome, was their object; but they are torn from the only brow to which circumstances beyond the power of man to create, had appropriated their beauty, and given to their radiance a lustre heighten'd and multiplied by every surrounding object, and every recollected idea. At Paris they will have a foreign, a broken, a dis-characteriz'd aspect, for ever compelling the remembrance that they are far from their proper place. We understand that one of the greatest artists of France has avow'd this feeling, and has join'd the expostulation of some of the first artists of England, and of other nations.

This seizure and removal of the SCULPTURES and PAINTINGS, which form'd a great and characteristic part of those ornaments for which ROME has been illustrious above all cities,

* It is, indeed, in the language of the historic apostle, to gain a loss and disgrace—*καὶ πόνος ζημία καὶ ἀστῆρις*.

forms,

forms, in a manner, the WHOLE SUBJECT of the poem ; and, we have already said, that it is a subject most ample, most affecting, and immediately connected with the highest emotions. We wish that we could add, that the numbers, the diction, the imagery, the selection and disposition, the expressive power of the sublime and the pathetic, more fully corresponded to this idea. Perhaps, as an artist, Mr. Tresham has too much depended on the effect which the sole mention of these great objects will produce in a mind accustom'd to feel and discriminate their excellence.

We shall select a passage or two which we think fair specimens, and leave the reader to judge, upon the rest, from the poem itself :—

‘ The Papal thunder long laid wisely by;
Serener glories grace the Latin sky;
And arts enamour'd build their Halycon home*
In the calm covert of embellish'd Rome.

‘ Planted in valour, rais'd by hallow'd rites,
What early transports growing ROME excites !
In empire's prime, with vast dominion crown'd ;
In empire's wane, no humble lot she found :
Infant religion on her bosom laid,
Cherish'd by Faith. Redemption's banner spread ;
Imperial eagles to the cross gave way ;
And states, and thrones, and willing worlds obey.
Now warm devotion bids invention rise,
And paint a “ living lesson ” to the eyes ;
Genius expands, in fulness of delight,
Smiles sweet accord and lovely to the sight.
Binding soft sentiment in silken chains,
A third mild empire ROME o'er man maintains.
Freedom, Fraternity—destroying names
Unknown to *Vandal* rage and *Gothic* flames !
Rude *Vandal* rage and *Gothic* flames were kind ;
They left the germs of liberal arts behind :
But the swoln wave, which licence wild impells
O'er gracious mounds, by taste constructed, swells ;
Sweeps learning's treasures from their genial cline,
And robs the harvest from the scythe of time.’ pp. 7. 8.

He contrasts this view with one of our own country : of which, he says,

* We would prefer “ dome,” and almost suspect it to have been written.

We have occasionally taken some liberties with the punctuation.

‘Unspotted* LIBERTY ! thy smiles impart
 A nerve to science, and a soul to art :
 With glad effects thy presence cheers the swains,
 Spreads balmy bliss o'er cultivated plains ;
 Gay laughing hours, domestic joys abound,
 Content's pure perfume breathes delight around ;
 Proud independence ev'ry moment guides,
 And blythe abundance swells thy golden tides.

‘Like the redundancy of the bounteous Nile,
 The VATICAN bade learning's harvest smile ;
 Pour'd fertile tides o'er superstition's waste,
 And VIRTUE own'd a firm ally in TASTE.
 Myriads of streams, a skill-concenter'd store,
 Swell this vast reservoir of classic lore :
 Unfading laurels, peaceful olives, shed
 A fostering shade, and shield the fountain head,
 Where nature, art, grace, negligence, combine
 To form proud alcoves † for the tuneful nine.
 Here letter'd sages slake their thirst with joy,
 And quaff delight without the world's alloy :
 Here ardent youth drink deep of reason's bowl, ‡
 Tune wisdom's lyre, and raise the empassion'd soul.
 Prime genius, solac'd in this calm recess,
 Shakes off the weight of undeserv'd distress :
 Led by the muse, contending nations meet,
 Dismiss their rancour, with affection greet ;
 Freed from the chilling clasp of sordid care,
 The mental banquet's gay profusion share ;
 Inhale the fragrance of eternal bloom,
 And taste elysium ere they pass the tomb.

‘Alas ! how chang'd a region late so bless'd,
 The mousing owl usurps the eagle's nest :
 The gentle dove, whose downy plume distils
 Perpetual peace on Tyber's seven-fam'd hills,
 Scar'd by the din of impious warfare, flies
 To join Astraea in her hundred skies.’

* The reader may think, possibly, with the reviewer, and join in the wish that this epithet were, in our present circumstances, quite correct, either as to government or the people.

† This accent appears exceptionable ; and, has a very different effect from “*Cliefden's proud alcove.*” We would say the same of “*devastating*,” which, though agreeably to analogy, is inharmonious. We think this participle neither suited to poetry nor prose.

‡ The choice of the figure, in this instance, too strongly reminds us of another.

We should not omit that the exordium is founded on a very interesting and characteristic analogy: though, perhaps, pursued into a detail rather too circumstantiated.

Form'd like the gentle sex, divinely fair,
And deck'd by taste in all research deems rare,
Peerless ITALIA such thy hapless fate.

A beautiful tinted plate of the VATICAN and the surrounding country is prefix'd.

*The Cambrian Register for the Year 1796. Vol. 2. 8vo. A. 572.
9s. Boards. Williams. 1799.*

THE plan of a WELSH Annual Register is one of the *desiderata* of the literary history of our country, which we hope will be further enlarged by annual registers of *Ireland* and of *Scotland*. Extending the project even to a wider sphere, and forming similar national volumes of other countries, might prove a labour of great utility. Already we have seen announced, an *Asiatic* Annual Register; and the literature of France and Spain, and Germany, can well afford a rich volume, for the curiosity of the general reader, and the patronage of the collectors of books.

The first volume of this useful work, we conceive, has been favourably enough received to ensure its continuation. We have carefully examined the contents of this second volume, and find in it more to approve than to blame. Unfortunately, the writer of the present article is not a Cambro-Briton; and he may, therefore, be fairly supposed to be little interested in a great portion of this work: He has, it must be confessed, turned over, with a smile, much matter of certain old Welsh chronicles, when, at the close of every legend, it is noted, that these events took place when 'Daniel the prophet governed in the country of Judea, and the nephew of Eneas, in Italy, and Homer in Greece, was reciting his poetry.' Nor will any but a mere Welsh antiquary, be gratified by such articles as 'The names of the high sheriffs of Cænarlionshire from their first appointment,' occupying ten long pages; or the Chronological Table from the Red Book of Hergest, beginning with the reign of prince Arthur, and reaching to that of king John. We would not, indeed, censure, with acrimony, the insertion of similar articles: In perusing this work, we must learn to make large allowances both for the national bigotry and the credulity of the Welsh nation, and the still greater bigotry and credulity of the mere antiquary, in whatever relates to remote

times and events, which, to the philosopher, only appear as fables without the graces of fiction.

The work is very properly classed into the several departments of History—Biography—Antiquities—Ancient Laws—Parochial History—Topography—Naval Affairs—Review of Books relating to Wales—Letters—Poetry—Sessions.—To all which is appended a copious index.

In the first portion, that of *History*, we find Geoffrey of Monmouth's history in Welsh, accompanied by a translation, continued from the preceding volume. It appears to be the editor's intention to collect, in this manner, Welsh chronicles; and, there can be no other objection to this plan than the nature of an annual publication, which, of course, must take many years before any thing deserving the title of a collection can be formed, or in any way merit the attention of the antiquary. Among several idle traditions, there is one which will amuse the reader; it is the story of king Lear and his three daughters. From Geoffrey the story was copied by Holinshed; and, in his Chronicle Shakespeare read it. The story is told with an interesting simplicity; but the epocha which the legendary historian has affixed with confidence to the fable, may raise a smile on every face, but that of the grave antiquary. Cordelia's death took place “a thousand years and a half after the deluge ! !”

The next article in this class is, ‘A History of Pembroke-shire, from a MS. of George Owen, Esq. of Henllys, Lord of Keines, with various additions by one of his descendants, and now first published by his great grandson, Richard Fenton, Esq.’ It is divided into 28 chapters, and occupies about 120 pages. It is written and compiled by a very intelligent and active antiquary, who collected his materials *con amore*, and is, apparently, equally sincere in his panegyric and his satire. The tract is replete with curious and authentic information.

The class, *Biography*, contains some account of Mr. Lewis Morris—William Jones, of Langadvan—Francis Mansel, D. D. Principal of Jesus College—and Henry Maurice, D. D. Of these biographical sketches, which have their value, that of the lately-deceased William Jones is the most interesting. This person, it appears, was a self-tutored genius of a misanthropical cast of mind, and who had imbibed, from a close perusal of Voltaire and Paine, his unhappy scepticism, and his more unhappy politics. With no vulgar talents, his whole days, since the French revolution, were infested with the fever of Jacobinism; and restless and insupportable among his neighbours, he lost his friends and his peace: At the age of above 60 years, he wildly projected an emigration to America. For this purpose he wrote

to Sir William Pulteney, and to Mr. Pinckney ; to the latter he proposed forming a list of all his dissatisfied countrymen, and to establish one common fund. With the severest equality in their engagements, his imagination teemed with Utopian systems. But his whole scheme was defeated, apparently from the dislike of those of his party who had personal property, and who seem not to have relished an equality which they perhaps considered to have begun at the wrong end. Several of his letters inserted in this work, are specimens of his acuteness, his cynical dispositions, and his revolutionary and volcanic brain. This life may be read with great advantage, as it is a just picture of those unhappy men, who, restless under every government, imagine that a revolution on their own principles, (and they are apt frequently to change their systems) would call "Astræa back again to earth."

Under the head, *Antiquities*, we find a number of topographical and other articles, which, by those who are interested in this sort of literary pursuit, will be considered as accessions to their stock of knowledge. At the close we find 'The Romantic Tales, called Mabingogion, or Juvenile Amusements.' They are the fairy tales of the Welsh. Unfortunately, the one before us is not finished, as the MS. was imperfect.

The *ancient laws of Wales* are continued from the first volume, and are indeed highly worth preservation ; not merely as remains of antiquity, but precious, inasmuch as they illustrate the manners of a remote and romantic period. By the antiquary, they may be considered as objects of singular curiosity, but the philosopher will know how to employ them to answer the highest purpose of the human understanding, that of instructing itself in the passions of man. This collection of ancient laws are the most genuine records of human nature, and present none of those adulterated facts which some systematisers enlarge or contract, to adapt to their systems ; on the contrary, here every fact is stated with the utmost simplicity, and the period of society to which they belong, is described with even greater energy than the brilliancy of a Montesquieu, or the eloquence of a Gibbon, could effect, in the elaborate elegance of their pages. To convey an idea to the curious reader, of the nature of these laws, and, indeed, to afford him no common delight, we transcribe a few, which we shall leave to his own meditation.

' When the king has a desire for poetry, let the chief of song sing two songs : one addressed to God, and the other to the chieftains.

‘ When the queen wishes for poetry, in the chamber, let the domestic bard sing three verses concerning Camlan, in a low voice, lest the family should be disturbed.’

‘ Every chief musician is entitled to a harp from the king. Every disciple is entitled to his gains, his principal having a third: and when the disciple shall leave him, the chief musician is obliged to give him a harp.

‘ There is one animal, which may advance from four-pence to a pound in the same day: a buckhound, should he be owned by a boor, in the morning, his value is four-pence; and should he be given to a baron, his value is half of a pound; if a king should own him before night, his value is a pound.

‘ There is one man, who shall escape from a convicted theft of flesh and skin: a necessitous one without the right of returning and exiled, who shall be three nights and three days without lodging and without alms, after having passed three townships, and nine houses in each township; and then, impelled by hunger, if he commits theft, he shall be free from the law.

‘ Concerning the nine abetments of murder, and the nine abetments to theft, and the nine abetments to arson. The first are, the nine abetments to murder; one of them is a reddening of the tongue, or the shewing the one who is to be killed; the second is a consenting; the third is the giving advice; the fourth is the being on the look out; the fifth is a bearing company; the sixth is the repairing to the place where the person is, who shall be killed; the seventh is the drawing him into the way; the eighth is being aiding violence, or holding the person whilst he is slain; the ninth is the seeing him killed, and suffering it to be done.

‘ Three things, which a villain shall not sell, without the permission of his lord; a horse, and swine, and honey. If the lord should refuse to have them, let him sell to whom he likes.

‘ Three sciences, which a villain shall not teach to his son, without the consent of his lord: scholarship, and bardism, and smith-craft*. Should the lord, otherwise, permit it, until a tonsure shall be given to the scholar; or, until the smith shall enter his smithery; or, until the bard shall gain a chair, each of them shall then be free.

‘ A woman, who shall give herself up to a man, without the consent of her kindred, in grove and in brake, her children shall not obtain a portion of land from the mother’s kindred; for a child of grove and brake†, ought not to have a share of land.

‘ Whoever shall kill a cat, which guards the house and the barn of the king, her head shall be put towards the earth, and her tail upwards, upon an even floor, and then he shall pour wheat corn about

* This was one of the liberal sciences: the term had a more comprehensive sense than we give to it at this time, and the artist must have united in his own mind different branches of knowledge, which are now practised separately; such as the raising of the ore, and converting it into metal.

† A bastard.

her.

her, until the tip of her tail is covered over. Another cat is worth four-pence in law. The required qualities of a cat are, to be perfect eared, perfect eyed, perfect nailed, perfect tailed, unmarked by fire, and killing mice, and that she devours not her kittens, and that she does not rut upon every moon. Her value are her required qualities.'

In the article *Parochial History*, we have statistical accounts of several parishes in Montgomeryshire, and one in Cardiganshire. Under the head *Topography*, a curious catalogue of the natural and factitious productions of Anglesey—and the shipping of Wales, which we understand has of late been increasing every year.

Under the head *Review*, we find a very able, spirited, and highly amusing critique on all the Welsh tours or travels lately published; and the writer abundantly shews how unjust, and very frequently, how fictitious are the pictures held up to the public eye, by our tourists. The writer characterises with great ability, and very correctly appreciates the labours of Mr. Pratt, Mr. Morgan, Skrine, Warner, Aikin, and some anonymous tourists. This article is followed by a critique on Mr. David Williams's History of Monmouthshire.

Next follows a large collection of *letters*, turning chiefly on subjects of Welsh antiquities and Welsh literature. Some of these are on critical subjects, and may be read with satisfaction and amusement.

In the *poetry*, we have an ancient Welsh poem, composed in the sixth century—a kind of Tyrtaean elegy, animating the troops to war, and reciting some venerable prophecies which promised success to the ancient Britons, during their long struggle with the encroaching Saxons. Like all other poetry in such a period of society, it is characterized by bold and original metaphor, and many artless strokes of nature, which are alike addressed to the heart, and to the imagination. The following are some of the passages from the translation:—

'The Saxons shall drop like the buds of the forest—
When they returned home, they told a tale of peace to their wives,
Who smelled their garments full of gore—
Let the Cymry rush to the conflict, like a bear from the mountain;
Let them multiply the brainless skulls of German worthies—
Let them multiply their widowed matrons, and steeds without riders—
The Cymry have been victorious,
True to their cause, of one voice, one language, one faith.'

The volume closes with a register of the Welsh sessions.

'Thus have we placed before the reader the contents of this interesting volume. The perusal of it has afforded us much information and entertainment. The classification of the Cambrian Register

Register is creditable to the editor's judgment, and he has, on the whole, formed a valuable work, and raised our hopes that he has resources in store to make the future Register equal in merit to the present valuable accession to the literary History of Britain.

A Praxis of Logic, for the use of Schools. By John Collard, London, Cr. 8vo. p. 231. 5s. Johnson.

IT is an universal complaint, that systems of the principles and rules of art, are, scarcely in any instance, adapted to teach its actual practice. The pedant leaves out of view, the better half of the elementary truths relative to language or to science, whenever he attempts formally to unfold them. As the fingers of the native spinners and weavers of Hindostan are said to acquire, in exercise, a delicacy of sensation that will produce a fineness and evenliness of thread, as well as a combination of strength with beautiful delicacy of texture, in the shawl or the muslin-web, which our most exquisite machinery cannot equal: so, in every art, there is a certain aptitude of the faculties and organs to its works, that seems to be, in some sort, independent of knowledge, and cannot be communicated by mere instruction, without exercise. In the keeping of books of accompts, in agriculture, in all the geometrical and all the chemical arts, in all the branches of mechanics, and in every one of those which are named the fine arts, we may remark the same insufficiency of rules to teach the perfection of practical skill.

Never was this truth more strikingly exemplified, than in the instance of the art of reasoning, the most important one that is known to man. Since the days of ARISTOTLE, the logic of *Synthesis* and *Syllogism*, has been accused, as tending rather to enfeeble, than to invigorate and improve, the native reasoning energies of the mind. The *analysis* and *induction*, proposed by BACON, have never, when unmixed with *synthesis*, been sufficient to achieve any grand scientific discovery. In truth, we believe, that *there is a particular, natural process of ratiocination which always takes place in the mind*; that *the utmost, logic can do, to make the understanding reason better, by art, than it naturally does, is, by making the mind accurately conscious of the natural process, and checking those wanderings by which this process is liable to be continually interrupted*; that *neither Aristotle nor Bacon has correctly delineated the ratiocination, natural and necessary to the mind*; and that, *the true logic, which shall*

shall afford this delineation, is still a grand desideratum in science.

IN THE treatise now before us, Mr. COLLARD has endeavoured to present the elements of syllogistic reasoning, in a form in which they may be more easily intelligible than in the old systems of logic, and may more successfully improve the mind for the ratiocinations of real life. He confines his care to *words*, as at least the principal, if not the only great object of attention in thought and reasoning. Yet, he begins not with the consideration of single, solitary words; he explains not the first relations between these elements of language and the elements of thought. *PROPOSITIONS*, as the simplest acts of reasoning, expressed in language, are the first subject of his examination. He analyses them into their component parts; distinguishes their different species of composition into the propositions of which they are made up; and, with the most careful exercise of his judgment, rejects all those subtler distinctions which he conceives to be mere technical refinements, useless, yet perplexing, to the student. The expression of reasoning, in the *syllogism*, is taken, next, under his examination. The structure of the *syllogism*, is, here, distinctly explained; the relations and mutual dependencies of its parts are traced; its abbreviations, and all the diversity of its most remarkable modifications, are displayed; the endless perplexity of its scholastic modes, is, however, overlooked; abundant examples of the resolution of pieces of reasoning, from different writers, into the component *syllogisms*, are then produced. There follows a series of more considerable extracts from Johnson, Parr, Junius, Milton, and others, by analysing every one of which, in succession, the author endeavours to accustom the mind of his reader to a similar analysis of whatever compositions he shall peruse, into the constituent *propositions* and *syllogisms*. An exposition of the modes of *sophistical reasoning*, and some *hints* how to teach logic by this *práxis*, conclude the work.

WHAT Mr. COLLARD has, in this book, attempted to do, we cannot say that he has done ill. His exposition of the nature of logical propositions and of the rules of syllogism, is sufficiently clear and satisfactory. His examples are well-chosen and judiciously introduced. We are exceedingly pleased with the attempt to lop off as much as possible of the technical trifling of that which has been improperly dignified with the name of logic. It is an excellent idea, to teach *reasoning* by an analysis of the best models which books afford of it, similar to the analysis of the Greek and Romish classics, by boys at school, into sentences, phrases, forms of construction, and parts of

of speech. We have occasionally looked into a considerable number of those compends of logic, which have been published in the Latin, and in modern languages, since the æra of the revival of literature: Yet, cannot, at this moment, recollect the name of any one that we should recommend, as fitter than this treatise of Mr. COLLARD's to teach the nature of logical *propositions*, and the use of *syllogism*.

But, we *must not* stop here. Mr. COLLARD is far from having executed, with sufficient enlargement of intelligence, even that which his own notions of the essential nature of logic required such an elementary book as this to be. His work ought, unquestionably, to have begun—not indeed, with a long detail of all the different operations of the mind—nor with a long deduction of the origin of language and the principles of universal grammar—but with clear and accurate definitions of *thought*—of *speech*—of the *relation between thoughts and words*—and of the power of the latter, *indirectly* to modify to their uses, the species and combinations of the former. These should have composed the first part of his book. They would have made somewhat which neither logic nor grammar can, in their present state, furnish, yet, which might be, without impropriety, demanded from either. To begin, thus, at once, with *propositions*, as Mr. COLLARD has done, is just as if a man should set his child to read Addison or Milton before he had taught him to spell, and to pronounce words of one syllable.

Nor is this all. Mr. COLLARD ought to have presented *models of logical composition*, which the student might be required to imitate. They are not merely exercises of the analysis of the reasonings of others, but efforts of reasonings for ourselves also, which are necessary to teach us a masterly skill in the useful parts of logic. He should have exhibited a plan for teaching youth to form, and to combine, new propositions, new syllogisms, new enthymems, upon particular topics. It was his business to explain, not merely the logical anatomy of compositions taken under examination, but the power of logical composition, by effort and exercise. Wanting this part, his book wants the better half of that which ought to have entered into his design, upon the subjects of *propositions* and *syllogisms*.

On the topic, also, of the logical discrimination of truth from error, toward the close of his work, he has written inaccurately and superficially. He ought to have here explained the principles of evidence, the sources of error, the logical means of detecting falsehood and baffling sophistry. All this, it was possible to do, with a brevity sufficiently consistent

consistent with the plan of his work, and with a clearness and simplicity adapted to the capacities of youth. How could he introduce this subject, only to remind us of its importance, and to shew that he knew not how to handle it?

Why is it, that we are compelled to add yet more, in the way of censure? His book, throughout its general tenor, wants that grace, that richness, that elegant felicity of illustration, which are requisite in such a book as this, more than in any other. The proportion of general terms in the ordinary flow of his style, is far too great. There runs a vein of pedantry and literary priggishness through the whole work, which renders it but a very indifferent model for youth. He speaks, in his preface, with a decision, a confidence, an arrogance, of what he has here achieved in explaining the elements of logic, which, however natural they may be to the school-master when he fancies that he has happened to discover the true quantity of a Latin or Greek syllable that was before incorrectly pronounced, are exceedingly unbecoming in him who pretends to be a man of science. It is precisely that very spirit in which *Jack Lizard*, in the *Guardian*, is represented as insulting his mother, when she had burnt her fingers—by telling her that there was no heat in the fire.

But, though Mr. COLLARD's book were less imperfect; it could not prove eminently useful. The logic which it teaches, *does not explain, and does not skilfully regulate, that process of reasoning which naturally and necessarily takes place in the human mind, prior to all knowledge of rules, and in their despite.* He would not greatly err who should affirm, that all the artifices of reasoning which logic has taught, deserve to be ranked with the inventions of the philosophers of Laputa.

Poetry of the Anti-Jacobin. 12mo. pp. 240. Wright. 1799.

THIS collection is printed with uncommon elegance, indeed so much so that it seems, by this and other circumstances, to meditate some attacks on those regions of elegance and taste and serene lustre not much, hitherto, invaded by politics, the *tea-table*, and the *toilet*. Be this as it may,—the miscellaneous poetry contained in it is of very different degrees of merit.

Extracts are perhaps unnecessary; as it has been pretty extensively circulated in various ways:—And though we might, perhaps, with assur'd impunity, we should not know how to

make some of the most characteristic, with legal, or, in our idea, even moral and political propriety.

The *Sapphic Parody*, and the *Loves of the Triangles*, seem to be far the best;—both parodies on poets of no ordinary merit; both imagin'd and executed with much poignancy. The latter, indeed, as a burlesque philosophic poem, alike novel and ingenious in the choice of the subject, the manner of conduct, and the elaborate but happy adaptation of style, is such, that perhaps, the very object of the satire will have been more pleas'd with it than dissatisfied.

Nor shall we quarrel with the indignant ridicule, if ridicule could belong to a subject so full of horror, which is exerted in a *mock panegyric on the GUILLOTINE*, and on the blessings of *Invasion*.

There is also a *Latin poem on our Naval honours*, and an ‘*Ode to my Country*;’ each of no inconsiderable merit.

But having said this,—since the *critic*, as the *historian*, is of no party, we are arriv'd nearly at the utmost limits of fair commendation. There is much indifferent poetry; and there is much, too, where the poetry would otherwise deserve praise, which disentitles itself to any thing but dispraise, independent of all party, by its spirit and temper.

Persons of very eminent rank, which the principles and policy of the *Anti-Jacobin* should respect, persons of talents and of worth so eminent as to merit the respect of all, are satiriz'd with a licence perfectly *Aristophanean*; as coarse, as personal, as calculated to draw hatred and contempt, and perhaps even personal danger on its objects. The opposers of the minister and of the war, the friends of reform, are stigmatiz'd indiscriminately as enemies to their country; and the nation with which we are at war is outrag'd with a vehemence of invective, as if to fight well it were necessary to rail.

Now to introduce publications, in a sufficiently irritated state of the public feeling, so intemperately personal, so needlessly and perniciously inflammatory; to give way to a licentiousness which, indulg'd against any other nation but one, would be consider'd as a flagrant breach of the law of nations, we cannot think to be either generous, candid, or politic. At least, the reviewer of this article, speaking for himself, and from his own judgment and feelings, cannot. And there are laws of war as well as of peace. There are obligations of humanity, liberality, and social sentiment, which no state of parties can justly supersede or allowably suspend.

Still, while the lists were open, it might have been a contest of *satire* against *satire*: and the weapons on the other side were likely to have been of not less brilliancy and force,

nor to have been 'us'd with less skill, spirit, and vigor.—But now, when the use of these weapons is interdicted to one side with the utmost strictness, the employment of them on the other is no longer a sportive combat of wit, or a free and powerful conflict of genius: It is an assault on those who are not allow'd to defend themselves; under pain of infamizing punishment if they do. And if the reputed authors are connected with government, if they are, even, some of them, part of the government itself, and not only distinguish'd by learning and talents, but by private candor and worth; it may become them, for government and for themselves, to consider how such an use of such natural and acquir'd powers, under such circumstances, and with these partial advantages on their side, can comport with their character and situation: and whether they will choose to persist in aiming strokes, which, the instant a defensive arm should be lifted to parry and return them, that arm feels itself arrested (can it be doubted whether it would?) by the whole force of the government. Upon such terms,

— ubi tu cœdis ego vapulo tantum,
Egregiam vero laudem et spolia amplia refertis!

Those who can, may please themselves with a triumph, where no adversary is permitted to enter the lists.

L.

LONDON CATALOGUE,

For MAY, 1799.

D I V I N I T Y.

*Sermons on Practical Subjects; by the late Rev. Samuel Perratt. 8vo.
pp. 350. 6s. Robinson. 1799.*

IN an advertisement the public is told, "that the author received the early part of his education at Frenchay, near Bristol, whence he removed to Carmarthen, and afterwards settled successively with the congregations at Frome and Yeovil in Somersetshire; whence he was invited by the Presbyterian congregation in Cork. In this situation he remained almost thirty years, until the connexion was terminated by his death, in October 1796, performing the duties of a faithful minister, and illustrating the excellence of what he taught in his own practice."

‘Contents. 1. Sermon. Ingratitude to man. 2. To God. 3. Benefit of affliction. 4. A conscience void of offence. 5. Luxury. 6. Perseverance. 7. Thinking of virtue. 8. Hearing the word. 9. Beneficence. 10. The grace of God. 11. Sympathy. 12. Curiosity. 13. Divine consolations in trouble. 14. Early piety. 15. Living

15. Living and dying to Christ. 16. Social thanksgiving. 17. Instruction from nature. 18. Way to improve instruction. 19. Sleep. 20. Of keeping the Sabbath. 21. Cause of condemnation. 22. Fruit in old age. 23. Fortitude in owning Christ. 24 The same subject continued.—Two baptismal addresses.—Ordination charge.

These sermons exemplify many characters of no common excellence. Each is framed from a text, suitable to the subject, and never deviates from the primary idea, though its application is often transferred, (in historical subjects especially) to similar cases in ordinary life. Unity of plan is preserved from first to last, without the usual signatures of transition, and the practical part happily blended with the didactive. The ever-venerable archbishop Secker seems to have been Mr. Perrott's model, and the pupil's talents shew that he was no servile imitator, if so be that the metropolitan were the standard. The addresses to parents, and the charge, are masterly performances.

Family Sermons; by the Rev. E. W. Whitaker, late of Christ's Church, Oxford, now Rector of St. Mildred's, and All Saints Canterbury. 2 Vols. 8vo. pp. 810. Rivingtons. 1798.

For the extensive consideration of the evidence of religion, in the following discourses, the author makes an obvious apology.

‘The propagators of infidelity have, lately, in a manner unprecedented, even in the annals of iniquity, made their attacks on the truth, in tracts, purposely written for the perusal of those who can read, and taken abundant pains to disperse them, not only among servants, but even in schools, that the poison may be injected into the infant mind, while yet unprepared to resist it.

‘To counteract this mode of attack, no measure appeared so proper, as that of arming those who are exposed to it with that settled conviction of the truth of what they have been taught to believe, which can be raised only by such demonstration as may be intelligible to unimproved and tender minds. On proof of this kind, therefore, the author has so largely dwelt, and stated, with all the perspicuity he was able, the grounds of faith, from the dawn of the religious principle in the human mind to that demonstration of the spirit, given in the miraculous gifts exercised by the apostles.’

Such are the author's motives for providing families with permanent means of extending to the public those instructions of which his own hearers only had enjoyed the benefit.

Vol. I. 1. Sermon. Faith the ground of all religion. 2. Proofs of a Deity from the nature of man. 3. From the material world. 4. Political revolutions the judgments of God. 5. The designation of the people of Israel. 6. Predictions relating to the Messiah. 7. The miracles of our Lord. 8. Testimony of the Apostles. 9. Necessity of repentance. 10. Establishment of the church by the Apostles. 11. On the unity of God. 12. His immutability. 13. Omnipresence. 14. Providence. 15. On the son of God. 16. The

The holy spirit. 17. On baptism. 18. On the conduct consistent with faith.

Vol. II. 1. Sermon. On serving God only. 2. Idolatry. 3. On visiting the iniquities of the fathers on their children. 4. Perjury and profane swearing. 5. The Sabbath. 6. The behaviour becoming the place and hour of prayer. 7 and 8. The liturgy. 9. Causes of prayers remaining unanswered. 10. Employment of the remaining hours of the Sabbath. 11. The love due to God. 12. Reciprocal duties of parents and children. 13. Family religion. 14. Meekness. 15. Mercy. 16. Anger and its effects. 17. Adultery. 18. Seduction.

This collection, as far as it extends, exhibits a promiscuous specimen of christian doctrines and duties, intelligibly explained, and judiciously enforced. The composition, full without prolixity, and though concise yet perspicuous, has every degree of merit implied in mediocrity;—a stage of excellence rarely attained, and beyond which we suppose the author's object, *for the use of families*, did not soar. Energy and pathos are not essential to the didactic stile; and the three characters are seldom combined.

But admitting the author's benevolent and professed design of counteracting the contagious influence of half sheets, such as *pig's meat*, and other morsels equally inimical to religious principles, pure morals, and sound policy, distributed *gratis*, or at almost no expence; that generous design will be of slow and partial efficacy, when two volumes, on fine paper, and elegantly printed, are to wait the operation of a voluntary purchase. For the emolument both of Mr. Whitaker, and of all the families in the kingdom, we wish them a brisk and general circulation: But malignant zeal is commonly more active than the spirit of charity, in degenerate times. It is suggested, that a list of subscribers will be published at the end of the third volume; and that it is intended, in the subsequent volumes of the course, that the connection between faith and practice shall *most* amply be discussed. In less able hands, such intimations might be equivalent to a threatening. But, at any rate, the antidote will be too slow, and too expensive, for the pestilential malady.

An Investigation into our present received Chronology. Wherein it is proposed, clearly to point out and prove several essential Errors, of very considerable Magnitude contained in the Period of Time, comprehended between the Birth of Abraham, and the Birth of Christ; insomuch, that though it is over-reckoned materially, in two Instances, yet upon the whole, it is evidently under-reckoned as much as 115 Years, viz. that Christ was born in the Year 4119, and not in 4004. The Whole indisputably proved from the SCRIPTURE, its own best Interpreter. 8vo. pp. 116. Longman. 1799.

In our province, the first operation is to copy the title, and count the pages. The eye of criticism, in suspense about a preliminary sentiment, was attracted by these words at the top of page 110, ‘The great Prince who standeth for the children of thy people.’ On this quotation the investigator hazards a conjecture. ‘Whether

Mr.

Mr. Brothers be the prince here alluded to, a short time will determine. He says that he is, and in proof refers us to the foregoing chronology." On his authority the pupil disclaims all pretension to merit on his part, but intimates his full persuasion, "that the Jews will be restored, and reinstated in their own land, under a temporal prince before the expiration of A. D. 1798," now past. It is well known that Brothers boasted, in one of his prophetic volumes, and affirmed, that his body was inviolable by man. It is no less notorious that he was dragged before the tribunal of a criminal court, and convicted of seditious practices. His doctrine, with that of this author, concerning the re-establishment of the Jewish polity in Canaan, is a fiction, built on the literal application of figurative language and prophetic images, to subjects too sublime for any secular establishment. The belief of the christian church is, that at whatever time, or in whatever region, the Jews shall embrace the gospel, they will find a prince of David's family, a holy land, and a new Jerusalem. The local theocracy, and temporary priesthood, were both emblematical, and once abolished, must cease for ever.

Credulity and dogmatism, though opposite symptoms of intellectual imbecility, often meet in the same character. The author is too peremptory in the following position. 'If this chronology is not incontrovertibly correct, certain it is, that the scripture is inadequate and insufficient to furnish us with a connected chronology; which would be a very essential defect, and greatly tend to derogate from its divine authority, as recorded by Moses, who was without the least doubt, instructed by God for that purpose.' Moses laid the foundation of an infallible chronology, and to the period of his own history continues it with indefectible accuracy; but this author with many of his predecessors, is incapable of giving it an orderly arrangement. From the imputation of temerity, it is not easy to acquit him, with respect to the testimony of St. Stephen, that Abraham removed from Haran immediately after his father's death, which he insists is wrong, or that the person who took down his words, amid the noise and confusion of the occasion, made some alteration. Others of the apostles, equal in abilities, and endowed with the Holy Ghost, he observes, were capable of erring. Paul withstood Peter to his face. Barnabas was carried away with their dissimulation: Paul was guilty of an error similar to that which this author lays to the charge of Stephen. Paul acknowledged that he knew but in part, and prophesied in part. Paul, in defining the interval from the Exodus to the foundation of the temple, has erred in his calculation, at least 87, if not 118 years.

The mistakes committed by the primitive apostles, and modern chronologers, but rectified in this pamphlet, are reduced to these seven propositions, in the author's own words.

1. That there does exist an error of 60 years, over-reckoned from the birth of Abraham, till he was called to leave his father's house, at the age of 75, to go to the land of Canaan. 2. That our commentators have, one and all, totally misconstrued, and misunderstood the meaning of that passage in St. Paul, Gal. iii. 17, in supposing and

and concluding, that the 430 years mentioned there, *is* to begin to be reckoned from the first promise made to Abraham. 3. That there exists an error of no less than 215 years under-reckoned respecting the time which the children of Israel sojourned in Egypt. 4. That there are a few other small errors, amounting in all to 13 years, under-reckoned from the foundation of the temple to the reign of Cyrus, when the Jews returned from their 70 years captivity. 5. That there is a further error in the computation of our chronologists, from the first of Cyrus, to the birth of Christ, of as much as 53 years, over-reckoned. 6. In order further to illustrate, and confirm the truth of the last proposition, I undertake to shew that the period of time, Daniel viii. 14, represented under the figurative term of 230 [2300] days, that is, years, did not expire in 1750, according to the opinion of the late Mr. Fletcher, (which it would have done, had the chronology from the first of Cyrus been right) but that it does, and certainly will, expire in or with the year 1798. 7. In order further to demonstrate, that the whole statement of the chronology is strictly correct, I shall shew that there is every reason to believe and infer, and that it appears very clearly, that the precise time when Abraham was called of God to offer up his son, Isaac, on Mount Moriah, as a type of Christ, was at exactly the half of the period from the creation of the world, to the crucifixion of our Lord Jesus Christ.

Our opinion is, that the greater part of the alleged mistakes are imaginary; and the author's conclusions unsatisfactory.

An Apology for the Christian Sabbath: in which, the Arguments for it are stated, the Objections against it answered, and the proper Manner of spending it enforced. Intended as a Defence of "A Practical View," &c. By W. Wilberforce, Esq. 12mo. pp. 94. Knott. 1799.

The word APOLOGY applied to Christianity, or any of its institutions, as implying impropriety, or something censurable, we judge unsuitable in this late period of the world. This soft term was apposite in the age of primitive persecution, and in the remonstrances of the martyrs.

The dedication prefixed to Mr. Wilberforce, is dated at Hackney, April 9, 1799, and signed Samuel Palmer. This APOLOGY opens with an introduction, regretting the gross profanation of this merciful provision for rest and holiness, and evincing the importance of devoting it to reasonable and beneficial services. In three distinct chapters, the sanctity and perpetual obligation of a weekly sabbath are stated and proved;—objections answered;—and the manner of sanctifying it described. The fourth chapter is the conclusion; or, a serious expostulation on the subject. Of this plain and familiar tract, the argumentative part is perspicuous, and the practical solemn, persuasive, and liberal. We recommend it as a performance, at this time, peculiarly seasonable, and doubt not but well-disposed individuals, and charitable societies, will extend its circulation, by a generous distribution of copies. Concise treatises on distinct subjects, of general utility, and succeeded by others,

after

after proper intervals, promise more immediate success than large systems, deposited in the shops, to wait occasional demands.

We agree with Mr. Palmer, in the general position, that every seventh day in rotation was set apart for rest and devotion, at the end of the primeval week, and that its returns were so observed, in the families of the pious patriarchs at least, from Adam to Moses. Direct historical evidence is not pretended. But the usage of computing, by periods of seven days in combination, at the time of the flood, and of the subsequent patriarchs, render this conclusion very probable; while the precarious hypothesis of Bishop White, Dr. P. Heylin, and Dr. Paley, that the sabbath was first ordained at the time of the promulgation of the law from Sinai, is liable to many insurmountable objections.

The Israelites left Egypt on the morning of the 7th day of the week, as computed by the patriarchs; but the first of a new reckoning, by the Israelites and Jews, then commenced, and uniformly continued to the morning of our Lord's resurrection. The first day of the Mosaical and Christian week is, therefore, the 7th of the primeval, consecrated in Paradise. For Saturday first became the national sabbath of the Israelites; on Saturday the day of the first passover in Egypt; and, the first cessation of manna discriminated the sixth Saturday from that passover: which fact disproves the hypothesis of Whyte, Heylin, and Paley. From the Saturday on which the first passover was solemnised at Rameses, to that on the day after the crucifixion, when our Lord sanctified the grave, are 1526 solar astronomical years; the first and last signalized by a full moon, circumscribed by a determinate number of weeks: So that, from the primeval sabbath in Paradise, to that Sunday on which Christ rose from the grave, it is evident, that the first day of the week in the Mosaical and Christian computation coincides, in rotatory order, with the seventh from the creation.

POLITICS.

Neutrality of Prussia. Translated from the German. 1s. Wright.

This writer argues against the neutrality of Prussia, which, he contends, is extremely injurious to its interest, and to the existence of the balance of power in Europe. The following short extract is worthy of consideration: 'It well behoves the powers of the North to examine their position, and to concert the means of their union. The power of Denmark will be shaken to its foundation whenever the French reach the banks of the Elbe. A corps of Danish troops in Westphalia would, therefore, not only be useful to the common cause, but might be indispensable for the safety of Denmark. Still more desirable would it be, that Austria and Prussia should be convinced of the necessity of their joint exertions, which could not fail of producing the most salutary effects on the disposition of the Directory, and might soon terminate the war.'

Considerations

Considerations upon the State of Public Affairs, in the Year 1799. Ireland.
2s. Rivingtons.

An admirably written pamphlet on the subject of an union with the sister kingdom. The author avows himself an unionist, a measure which he conceives indispensable to the reinstatement of good order and the extirpation of jacobinism.

Report of the Committee of Secrecy of the House of Commons, to whom the several Papers referred to in his Majesty's Message of the 22d of January, 1799, and which were presented (sealed up) to the House by Mr. Secretary Dundas, upon the 23d of the said Month, by his Majesty's Command, were referred; and who were directed to Examine the Matters thereof, and Report the same as they shall appear to them, to the House.
2s. Debrett, &c. 1799.

A most extraordinary collection of papers, the contents of which, it had, perhaps, been wise not to have propagated beyond the august assembly of his majesty's councils, or the venerable walls of St. Stephen's chapel.

Historical View of the Rise, Progress, and Tendency of the Principles of Jacobinism. By the Rev. Lewis Hughes, B. D. 1s. 6d. Wright. 1799.

The Abbé Barruel's able and most elaborate history of Jacobinism furnished the chief materials of which this pamphlet is composed; it is, therefore, a sort of analysis of that work, and the plan was suggested to the author by the lord bishop of Bristol. Jacobinism is said to have originated under the old government of France, and from thence to have been transplanted into the various states in Europe. If its baleful influence has been the cause of so much devastation and bloodshed: upon the old principle, that to discover a disease is to effect half the cure, we may hope that this many-headed monster will soon cease to exist.

CLASSICAL.

A Key to the Classical Pronunciation of Greek and Latin proper Names, in which the Words are accented and divided into Syllables, exactly as they ought to be pronounced; with References to Rules, which shew the Analogy of Pronunciation. To which is added, a complete Vocabulary of Scripture proper Names, divided into Syllables, and accented according to Rules drawn from Analogy, and the best Usage. Concluding with Observations on the Greek and Latin Accent, and Quantity, with some probable Conjectures on the Method of freeing them from the Obscurity and Confusion in which they are involved, both by the Ancients and Moderns. By John Walker, Author of the Critical Pronouncing Dictionary, &c. Robinsons. 1798.

We have perused with pleasure Mr. Walker's former works: the present, though last, is not least in our esteem. The author possesses in an high degree of excellence, talents of nice discrimination

and ingenuity. His doctrines of the inflexions of the voice form a beautiful system accurately delineated and ably supported. His pronouncing dictionary will always rank as one of the first works of its kind, and must, by the addition of the *key to classical pronunciation*, go to posterity as a lasting monument of the industry, skill, and genius of an amiable man, who has long deservedly stood at the head of his profession.

Proper names from the Greek and Latin, form so great a part of every modern language, that the present work becomes a necessary appendage to the pronouncing dictionary. They both deserve a place in every gentleman's library.

NOVELS.

Sadaski; or, the Wandering Penitent. By Thomas Bellamy. 2 Vols. small 8vo. 7s. Bellamy. 1798.

That remorse is inseparable from guilt, and that one deviation from virtue is followed by a train of afflictions, is here illustrated by an elegant and interesting allegorical tale, which abounds with beautiful imagery, and the most romantic adventures. It appears to us, that the author, in his principal character, has had in view a very EXALTED PERSONAGE, whose youthful foibles have been frequently the subject of severe animadversion, as have his many splendid virtues that of just and universal admiration. There is a resemblance, at least, sufficiently striking to authorize this supposition, whatever may have been the real intention of the ingenious author.

The Victim of Prejudice; in 2 Vols. By Mary Hays, Author of the *Memoirs of Emma Courtney.* 6s. 6d. Johnson.

We deny not to this lady the talent of spirited and elegant writing. She has great vigour of intellect, and the luxury of a rich and voluptuous imagination rarely forsakes her. But these high qualities are not here exerted to any virtuous or useful purpose. A history of innocence seduced opens to young people sources of information, which it does not become them to know or consult. Nothing is so directly calculated to inflame their tender and growing passions against the paternal benignity of Providence, as such representations of suffering worth. Happily both for the honour of the divine government, and the ultimate composure of our kind, they are not true. Fact, and the universal experience of the world, bear us out in asserting, that they are seldom or never abandoned to wretchedness or misfortune, who live and act under an habitual sense of duty. The evils into which aberrations from this plain path daily precipitate the thoughtless and guilty, exceed all calculation. But these are chargeable, not on the general destiny of human nature, but individual delinquency. In the scenes which these volumes exhibit, we know not whether there is a reference to any person in any measure connected with the author. Few writers, at least, have the faculty of transferring so much interest to mere fiction. This, perhaps, were some

some apology for such a publication ; as the virtue of suppressing the indignant language of reiterated injuries is but rare. Even then we should deplore the author's imprudence in thus harrowing up her soul by such a vindictive retrospection as could only open afresh her own wounded sensibilities. And if the case be otherwise, as we fondly hope it may, how can she account to her own mind, not only for such a waste of talents above mediocrity, but for details which no young woman can read with innocence, or without such impressions as are likely to ruin the peace of her mind for ever. She even avows her opinion in her *advertisement to the reader*, that *too great stress* is laid on the reputation for *chastity* in women, and very liberally upbraids whoever dare to think differently with *dulness and malignity*. As we certainly know nothing of the author, or her communications, we are utterly incapable of bearing her any malice, and we are not very covetous of that sort of cleverness which connives at vice, and is ingenious in lessening the criminality of licentious indulgence. We are perfectly aware that the whole tribe of modern sensualists are in full cry against every moral writer ; and that one of the chief manœuvres of this voluptuous conspiracy is to hunt down, whoever they cannot otherwise silence, by calumny and abuse. *Dullness* is the term by which all who oppose them are marked, and the watch-word also at which the whole pack are to be let loose. But it would ill become a literary journal to be influenced in its taste and decisions by the cant either of fanaticism or sensuality. And it is highly proper that all our novel-mongers, of whatever sex or description, should be apprized, once for all, of our resolute and unequivocal disapprobation of every literary composition in the least tinctured with impurity.

Rebecca. 2 vols. 7s. *Lane.* 1799.

' So soon ? Ah, *Rebecca* ! how shall I part with you, without a chance of ever seeing you again ?—'

Without a sigh !

Immelina. 3 vols. *Lane.* 1799.

Immelina is a character of softness and sensibility ; her history is very interesting, and her virtues meet their reward.

Llewellyn; a Tale. In 3 vols. Humbly dedicated in a Poetical Address to her Royal Highness the Princess Charlotte Augusta of Wales. 10s. 6d. *Cawthorne.* 1799.

This is a novel of considerable interest, written in a good style, and with a lively fancy. The incidents are numerous, and naturally arise out of the situation. There is neither extravagance nor buffoonery. The general cast of the characters is seriousness. The moral is chaste, and the best principles of the human heart are inculcated.

Reuben and Rachel; or, Tales of Old Times: a Novel. In 2 vols. By Mrs. Rowson. 6s. Lane. 1799.

Mrs. Rowson is one of Mr. Lane's strong holds. Her *Inquisitor*, *Fille de Chamber*, *Charlotte*, &c. were published previously to the commencement of this work, and at too distant a period for our notice; but we read them at the time without disgust. Habit has enabled this lady to acquire a more correct and methodical arrangement of her subject; and, if *Reuben and Rachel* be not entitled to rank with the first order of novels of the present day, most unquestionably it will be perused and approved, in general, as a production creditable to the fair author's talents.

Men and Manners; a Novel. In 4 vols. By Francis Latham. 14s. Wright and Symonds. 1799.

As the traveller, who having journeyed over miles of barrenness, forgets his toil when he arrives at a fertile and luxuriant country, so is it with us *hackney men* in the cause of literature. We are often compelled to plod through volumes of ribaldry and nonsense, in search of something to commend; and, when we meet with the object of our wishes, we no longer remember our weariness, and record only that which gives us delight. Mr. Latham, when he commenced this interesting and clever novel, was aware of the task imposed upon the reviewer, and wisely and powerfully does he excite the attention in the first instance. The dialogue abounds with smartness of repartee—the characters are very striking—the style is unexceptionable—and the tendency of the whole extremely virtuous.

HISTOR Y.

The Ancient History of Ireland proved from the Sanscrit Books of the Bramins of India. pp. 30. 8vo. Dublin.

The claims to incredible antiquity, which have been advanced in every nation, at that period of credulity which is coeval with the infancy of learning, have been more obstinately maintained in Ireland, during a period of comparative refinement, than in almost any other country. These claims have been supported by evidence that, in most cases, eludes the scrutiny of the philosophical antiquary, such as etymological deductions from dialects, the particular grammatical principles according to which words are increased or diminished, or joined in syntax, have never been ascertained, and arbitrary explanations of imperfect fragments, where the parade of philosophical reasoning is absurdly conjoined with the frivolous credulity of vulgar tradition. The Celtic dialects certainly open a wide field of investigation to the philosophical antiquary; but we believe that neither their origin, progress, structure, nor analogy, have been sufficiently illustrated for admitting them as the basis of historical evidence.

It

It is much to be desired that the Irish, in imitation of the Welsh antiquaries, would rather devote their ingenuity to the production of an accurate grammar and dictionary of their language, than amuse the learned by fantastic defences of a fanciful antiquity, which detract from the merit they might really claim, for the preservation of religion and literature, during the dark and turbulent period that succeeded the Saxon conquest. But if Irish and Celtic etymologies be reckoned unsafe ground for the basis of an hypothesis, much more dangerous must it be to build on the same kind of evidence derived from a language so imperfectly known as the Sanscrit. Yet such is the evidence which general Vallancey has brought forward in this tract, and which he denominates a proof of the ancient history of Ireland. The evidence, thus triumphantly produced, consists of what are denominated extracts from the Puranas, obtained from the learned lieutenant Wilford, by Mr. Gore Ousley, and a translation of a passage from the Brahmanda Purana, shewing that the Pallis or shepherds once reigned in Ireland.

In order to authenticate undeniably this body of evidence, we are presented with the original Sanscrit extract, copied, as we are told, by Mr. Wilford himself. How much this adds to their confirmation, will appear when we consider that, in the passage concerning the Pallis, there is not a single circumstance which can be certainly referred to Ireland. Indeed, if the specimen of Sanscrit be correct, there is no mention of the Pallis whatever. The extracts from the Puranas, as they are denominated, concerning the British isles, turn out to be nothing more than extracts from Mr. Wilford's conjectures upon some passages of the Puranas, consisting of bare assertions unsupported by any kind of evidence, except the evidence of authority. This appears undeniably from almost every sentence of these extracts, as the language is evidently that of a commentator or remarker. Thus in the first paragraph.

"The British isles are called in the Hindu sacred books *Tricatachel*, or the mountain with three peaks; for the Pauranies consider all islands as so many mountains, the lower parts of which are covered by the sea.—The Petris fled with their leader to the Dwipas, or peninsula of Aya or Ayea, where they are supposed to remain unmolested to this day;—but this place they were also forced to abandon, for we find St. Brandon looking for them in a remote island of the western ocean".

Upon this latter passage we found General Vallancey, undeterred even by the mention of St. Brandon, gravely commenting in the following strain:—

Ayea, "probably the peninsula of Ireland's Eye, near Howth. The name of Brandon is well known in Ireland. In a very ancient Irish calendar in my possession, he is called *Breinnin* or *Breindin*. His vigil is fixed on the 17th of June; but the famous mountain of Brandon, which gave title to the celebrated countess of that name, is too well known to admit a dispute about the orthography".

So much for the Braminical Irish St. Brandon, who certainly, during his life, if he ever lived at all, never dreamed that at the close of

of the 18th century, his name would be discovered in the Puranas of the Bramins. In the annotations upon these extracts, certain delectable specimens of etymology occur, by which the General clearly demonstrates that he is so well acquainted with terms as to know, not only whence they come, but whither they are going. Thus to prove Varaha Dwip to be in Ireland.

‘The town of Donegall was called Macra Beg ; and on the side of the lake are the mountains of Carn Macra, Tearman Macra, &c. Macra might be softened to Whahara, viz. Mhachara, and, from thence, to Vahara, as the Irish *dubh*, a lake, an island, a watery situation, is softened by the Hindus to *dwip*’.

In the present imperfect state of Sanscrit geography, this attempt is evidently premature, and in allusion to the General’s own expression, we remark, that the light derived from Indian antiquities to Irish history, is more similar to a dark lantern than a lighted flambeau.

Y.

POETRY.

Britannia Triumphant over the French Fleet, by Admiral Lord Nelson, off the Mouth of the Nile. By William King. 1s. Easton. Salisbury.

The battle of the Nile has not produced more heroes than poets; but, if the courage of the first extend no further than the brilliancy and fancy of the latter, future historians must, we fear, withhold the meed of praise and immortality from either. The avowed object of this author, is “to inspire the peasant’s soul with an heroic love for his country;” he is himself a peasant, and adds to his preface—

A rustic swain may view Great George our king,
And why not I victorious Nelson sing.

Epistle from Lady Grange to Edward D——, Esq. written during her Confinement in St. Kilda. 2s. 4to. pp. 24. Cadell and Davies. London.

Among the ephemeral effusions of verse with which the press daily teems, productions occasionally appear that breathe the very soul of poetry, and glow with the energy of genuine feeling. The glittering tinsel of ornate versification, not less unnatural than the quaint allegories and studied conceits of Cowley, &c. sometimes gives place to unaffected elegance and the dignified pathos of sentiment. With productions characterized by the latter qualities, we hesitate not to class the *epistle from Lady Grange*, which unites, in an uncommon degree, energy in developing the shiftings of passion, appropriate sentiment and striking imagery, with elegance of expression and correctness of versification. The story of Lady Grange, blending the terrible graces of romantic fiction with the severity of historical truth, seizes upon the imagination with irresistible force. The mysterious cause of her transportation to St. Kilda is stated, by those who have had best access to information, to have been of a political nature; but as the whole transaction is enveloped in considerable obscurity, the poet had certainly a right to model the circumstances

cumstances according to the dictates of his own fancy. The sudden transition from the polish of refined manners, and the brilliant career of fashion, to the gloomy wildness of solitude, and the rude simplicity of secluded islanders, renders the distress of a singular and peculiar kind: but though our author has availed himself of this with great dexterity, it is of such a kind as would, we believe, figure better in the diffuse expansion of a novel than in the compression of a heroic epistle.—A story so decidedly superior to the hackneyed subjects of common novels in originality of feature, and the wild grandeur of outline, which affords such scope for the delineation of singular manners and romantic scenery, which supplies so wide a range for imagination, and so delicate a field for the display of genuine pathos, will not probably remain long unoccupied. The character of the heroine is pourtrayed in vivid colouring—strength of mind and unconquerable energy are united with the glowing ardour of powerful passion, tortured by remorse, apathized by despair, roused by sarcastic disdain, melting with tenderness, and shuddering with fear. We almost recognize some features of the Medea of Euripides.

The pigmy passions of a pigmy soul,
That move at pliant fashion's soft controul,
Move as a prudent parent points the chase,
And love or court a fortune, or a face,
Have never robb'd this feverish soul of rest;
Have never flutter'd in this glowing breast.
No—as the mingling tides of passion rush,
This burning cheek receives the guilty blush;
The wild emotions burst with headlong force,
And sweep cold judgment in their swelling course.

This energy of character appears in motion and animation, in the beginning of the *poem*, and seems to derive new ardour from the horrors of the scenery.

Rave ye fierce winds, ye angry surges roar,
Climb the rude cliffs that circle Kilda's shore;
The tempest rolls along the troubled *heaths*,
The lightning glares, and yet Matilda *breathes*.
Blasting the groves the flame wing'd torrents speed,
Yet glide innoxious o'er this guilty head:
Yes, I have scorn'd thy laws in love sublime,
And glory in th' inexpiable crime.'

Though imperfection of rhyme cannot be charged as a defect upon the poem, yet in this passage they are not so correct as usual. It contains, however, some striking beauties; in particular, the indirect apostrophe to the Supreme Being is exquisitely imagined, and marks with greater truth the wavering of thought, and the distraction of mingled passion, than any direct address could have effected. But all the impetuosity of character with which the heroine is invested, is scarcely sufficient to justify the abrupt opening of the poem.

poem. It is observed by the ingenious author of the *Essay on the Genius and Writings of Pope*, that the epistle under a feigned character is no other than a passionate soliloquy, in which the mind gives vent to the distresses and emotions under which it labours, and which, by being directed and addressed to a particular person, gains a degree of propriety that the best conducted soliloquy in tragedy must ever want. Our impatience under any pressure of grief or disorder of mind, makes such passionate expostulations very natural in the body of an epistle, when they arise from the current of thought, but in the commencement, the mere process of writing is sufficient to induce a degree of apparent calmness and tranquillity. After this apostrophe, she addresses her supposed lover, expressing her ardent wish that he may never share the misery she endures: his recollection seems to lull the agitation of her mind to the sullen calm of despair: in this mood she begins to pursue the recollection of the circumstances that had separated her from her lover, and impelled her to a hated marriage. Indignant at the injustice of that society that had condemned her violation of its formalities and decorum, she proceeds to arraign its follies, now with sarcastic irony, and now with the severity of a moral censor. With the manners of civilized life, she contrasts the simple, unsophisticated lives of the islanders of St. Kilda. This delineation, which is strikingly beautiful, as well as picturesque, recalls to memory the delusions of infant passion, the soft recollection of which she indulges in the most tender and pathetic strain.

' O for some happy spot, some sheltering shade,
 Some solitary grove, we fondly said,
 Some blissful isle, in whose enchanted bow'rs,
 With woodbine wrought, and summer's blooming flow'rs,
 Love fir'd by liberty, might spurn contoul,
 Dart thro' the frame, and rule th' o'erflooded soul!
 There no unpitying father should intrude,
 To check the trance of love with footstep rude;
 No child condemn'd a cold reluctant wife,
 To sink a wedded prostitute for life;
 Gay hope should dwell in every passing breeze,
 And every whispering rivulet lull to peace.
 Dear, lost delusions! Truth's too fervent ray,
 Strikes the bright frost-work, and it melts away;
 In Kilda's isle I trace the fancied shore,
 But you and innocence are mine no more.

Contrasting still farther the present agitation of her soul with the blissful tranquillity which she had hoped to enjoy; she delineates her own fears for the personal safety of the object of her affections, with great keenness of feeling and felicity of expression; and dwelling upon this favourite idea, concludes with an address which combines the expression of mingled tenderness, and the regret of absence. From this brief analysis, it will appear that the author has attempted to delineate some of the nicest features of passion, and to trace some

of the most intricate turns and delicate workings of mind. As the finest pathetic feelings spring from the conflict of those principles which regulate natural, and those which direct artificial, society, or from the opposition between the simple dictates of the heart and the restraints which originate from the laws of propriety and decorum, his heroine's recollection of her wrongs afforded our author a fine opportunity for pourtraying the energies of mixed and contending passions, and many of these are touched off with the hand of a master. The stern tranquillity of indignation is assumed with difficulty, and from time to time interrupted by the pangs of regret. It is like the dim and waterish light of the moon, when the heavens are overcast, and the mist is on the hill.

'While struggling pangs this tortured bosom rend,
The bliss by heaven denied despair shall lend.
Within this lonely cell, this desert cave,
Again I taste the freedom nature gave.
From splendid cares and toilsome grandeur driven,
I share the sullen dignity of heaven.—
O that the hour which heard my sire's behest
Had bathed his bloody poignard in my breast;
Then had the traveller marked the grassy wave,
As the soft breeze sung o'er my humble grave;
The sacred spot had heard the lover's vows
Whisper'd with guiltless heart at evening's close.'

In a character such as Lady Grange is represented, the severe reprehension of fashionable follies is sufficiently natural, and rises obviously from the train of reflection suggested by her particular situation, but the picture of Lady Grace is neither consistent with her character, nor consonant with the tenor of the poem.

In the lines

' Each back might bear the cares that load a crown,
Yet, lo! they tremble at the slattern's frown.'

The mixture of literal and metaphorical language is almost ludicrous in its effect, as it is not the strength of back which supports the cares which load a crown.

The engagement of two vessels at sea is eminently beautiful, presenting a masterly picture, of which Rousseau had delineated the outline.—Not only do the sentiments assume the hue of surrounding objects, but even when a particular passion predominates, description may be exceedingly natural in an epistle. This is most obvious in cases of extreme contrast, and where the scenery, &c. correspond to the present sentiments of the writer. Of this kind is the rapid but exquisite delineation of the manners and occupations of the islanders of St. Kilda, fraught with imagery equally novel and striking.

‘ O'er the steep rock, with struggling ivy drest,
 Clambering, they seek the cormorant's downy nest;
 As up the fractured crevices they wind,
 They mark their dwindled partners far behind,
 When the sun sinking in the western deep,
 Resigns the world to night and balmy sleep,
 O'er the high cliff their dangerous trade they urge,
 Below, tremendous roars the boiling surge:
 As pendent from the straining cord they play,
 I mark their slow-descending form decay.
 The solar birds are hush'd in deep repose,
 Fearless of danger from their hovering foes;
 The sentinel betray'd, no signals fly,
 And the death-fated squadrons gasp and die:
 Till, scar'd, the remnant start with hollow croak,
 And, wildly wheeling, mourn their plunder'd rock.’

As the ingenious author has availed himself, with so much advantage, of the local circumstances which the situation of his heroine presented, it is surprising that, afterwards, he has not made a similar use of the local superstitions of St. Kilda, some of which are peculiarly striking, when the shapings of Matilda's fancy are strange and ghastly, and present the turbid visions of her fears. We submit these hints to the consideration of the ingenious but anonymous author, and express our regret that the second edition contains neither additions, nor corrections of the few inaccuracies that occur. In point of original poetical merit, it ranks high in the class of epistles under feigned characters, and may, perhaps, be placed the very next to the standard model of Pope's *Eloisa to Abelard*; though between these, there are few points of resemblance. In one respect the epistle of Lady G—— is obviously inferior. As the strain is more masculine, and the style of reflection more philosophical, the same soft air of melancholy patience, the same languid shade of tender sorrow which prevails in the epistle of Eloisa, mingles not with the emotions which agitate Matilda; and thus, notwithstanding the beauty of the several parts, the effect of the whole is in some degree injured. In Buchanan's *Tour through the Western Isles*, some circumstances in the history of Lady G——, of extremely pathetic effect, are mentioned, as when she is represented pining on the barren shore, casting a languid, hopeless glance over the shipless wave, and committing to the uncertain sea the perishable narrative of her fate, affixed to pieces of cork, without the shadow of a hope that they would ever be wafted to the view of her friends. Had some incident of this kind been assumed, to attract more powerfully the tender and sympathetic emotions of the heart, perhaps this epistle might have asserted a rival's claim in competition with the admirable model of Pope, which we must still regard as the standard in compositions of this kind.

H.

200

Narrative

MISCELLANEOUS.

Narrative of the Loss of the Ship Hercules, commanded by Captain Benjamin Stout, on the Coast of Caffraria, the 16th of June, 1796. Also a circumstantial Detail of his Travels, through the Southern Deserts of Africa and the Colonies, to the Cape of Good Hope. With an introductory Address to the Right Honourable John Adams, President of the Continental Congress of America. Johnson.

THERE are some suspicious circumstances in the publication before us. Elegance of composition, antitheses both in thought and expression, polished periods, and tropical language, are not likely to mark the homely details of a plain seaman. Neither do we expect from one whose mind is wholly engrossed by his ship, his crew, and the loss and gain of his voyage, the speculations of a politician, or the projects of a statesman. In scenes so varied and interesting, like those here described, and among distresses so uncommonly embarrassing, *Captain Stout* must, at least, be very differently qualified from most of the sea-captains we have known, either to have possessed leisure or comprehension of mind for the masterly and well-digested plan presented in his dedication to the President of the United States. He not only traces the progress of the Dutch colonization in the wilds of Africa, behind the Cape of Good Hope, but develops the policy of the Dutch government in managing and limiting these extensive and flourishing settlements. He even forms the important proposal of a new establishment on the coast of Caffraria; and, from the view he gives of the country, its fertility, its beauty, its various accommodations both for agriculture and commerce, and more especially the friendly and humane disposition of its native inhabitants, he argues for a new colony in these parts with great plausibility. What is more extraordinary than all, his ideas are every where arranged with classical exactness, and aptly illustrated by some very select *scholia* of ancient history.

Our principal exception to any second-hand digest of this *narrative* is, that we should have wished to have seen all the incident and facts our travellers observed, from their own undisguised representations. But, as here stated, they come to us tinged by the pre-conceptions and theories of a man of letters, probably a votary of the new philosophy, enlightened by all the lustre of the age of reason, and zealous, no doubt, to draw all the proofs he can, from the statements before him, in support of his own opinions.

The information, however, contained in this pamphlet, well deserves peculiar consideration. It greatly enlarges our acquaintance with a country, hitherto but little known, much misrepresented and misunderstood, though furnished with almost every thing that can render it an eligible and luxurious residence.

The naturalist will here be highly gratified by some original notices, both in botany and zoography. One anecdote in particular concerning the rhinoceros, who seems to be an absolute monarch in

these regions, gives us a most formidable idea of his enormous strength. He is represented to the Captain, by one of the settlers, as driving a whole herd of lions before him like a flock of sheep ; and they, as making every effort in their power to avoid the encounter. But what is most of all interesting to us, is the information, here stated, of the *Grosvenor*, lost in the year 1782 ; and of which we never had before any certain intelligence.

The Captain, conceiving himself near the spot where this had happened, inquired of the natives, whether any of them remembered such a catastrophe.

‘ Most of them,’ says he, ‘ answered in the affirmative ; and, ascending one of the sand-hills, pointed to the place where the *Grosvenor* suffered. I then desired to know of them, whether they had received any certain accounts respecting the fate of Captain Coxson, who commanded the *Grosvenor*, and who was proceeding on his way to the Cape, with several men and women passengers, who were saved from the wreck. They answered, that Captain Coxson and the men were slain. One of the chiefs having insisted on taking *two* of the *white ladies* to his *kraal*, the Captain and his people resisted, and, not being armed, were immediately destroyed. The natives, at the same time, gave me to understand, that, at the period when the *Grosvenor* was wrecked, their nation was at war with the colonists ; and, as the captain and his crew were whites, they could not tell, provided they had reached the Christian farms, but they would assist the colonists in the war.’

After all their inquiries about the ladies, no satisfactory answer could, it seems, be obtained. It was only replied to, in general and vague terms, though with apparent concern, that one of these unfortunate females had died a short time after her arrival at the *kraal* ; but they understood that the other was still living, and had several children by the chief. ‘ *But where she now is*,’ said they, ‘ *we know not*.’

The conclusion of the work but too explicitly avows the design of the compiler. After all the arguments, address, and even importunity, used to effect an emigration from hence, or America, for effecting a new plantation on the coast of Caffraria, here a very solemn caveat is entered against the introduction, not of priests and priesthood only, but, especially, of Christianity. This announces the cloven-foot with a witness ; the sophisms of the day assume the form of dogmas, and constitute the articles of a creed which threaten the extinction of all our convictions and all our hopes. The simplest relations of our sailors are thus coloured with a particular view to depreciate the belief of our forefathers, and the whole current of our literature falls insensibly under the direction of this new school. We, therefore, feel it our duty, whenever such an occasion offers as the present publication suggests, both to detect whatever comes before us in a questionable shape, and to follow the little party pertinacious policy of infidelity through all its obliquities, perfectly convinced, that the more its miserable artifices are disclosed, the less reputable it must become.

FOREIGN

FOREIGN LITERARY INTELLIGENCE.

AMERICA. The partiality for English literature is still exceedingly strong in **AMERICA.** Of *French* or *German* compositions, whether in the original language or translated, there are, comparatively, few imported into the **UNITED STATES.** For English productions, there is a passion that seems to discourage, by slighting, the efforts of native American genius. Since the beginning of the present year, several of the most useful British publications of the year 1798 have been reprinted at **BOSTON**, **NEW YORK**, and **PHILADELPHIA**. And, as some of the literary remains of antiquity, which were, perhaps, little esteemed in the age of their primary publication, have accidentally become to us of extraordinary value, so distance of place, operating somewhat like remoteness of time, several novels and other pieces, the offspring of British dullness, which seemed here to fall dead-born from the press, have been quickened into new life beyond the Atlantic. That unwieldy, confused, and inaccurate compilation, the **ENCYCLOPÆDIA BRITANNICA**, when some years reprinted at *Philadelphia*, was enlarged with many additions, explanatory of the appearances of nature, and of the state of the arts, and the condition of human life in **AMERICA**. A **SUPPLEMENT** to that compilation is now issuing from the American press; and it is to be filled, in a considerable proportion, with articles originally American, which we should be well pleased to read in **Britain**.

The Americans appear to be passionately fond of theatrical entertainments. At **BOSTON** there are, at least, two theatres. **NEW YORK** and **PHILADELPHIA** have, in a like manner, their theatres, and their companies of comedians. They repeat all our favourite new plays, as soon as copies of these can be procured from London: And they make, now and then, some efforts of original dramatic composition. Having heard of *Buonaparte's* expedition to **Egypt**, they produced, on a theatre at **Boston**, in the month of April last, a new piece named **BUONAPARTE IN EGYPT**, which was received, by the audience, with passionate applause. A favourite *entertainment*, representing the manners of the **INDIANS**, has been likewise produced by the dramatic genius of **AMERICA**, since the beginning of the present year. Among the comedians, are several persons who were formerly known as actors at the provincial theatres in **Britain**. A *Mr.* and a *Mrs.* **HODGKINSON** enjoy, at this time, extraordinary dramatic celebrity in **BOSTON**.

The Reverend **JEREMIAH BELKNAP**, already known in **Britain** as an American author, has recently published a work under the title of **AMERICAN BIOGRAPHY**, which relates the lives of persons who have been distinguished in **AMERICA**, as adventurers, statesmen, philosophers, divines, warriors, authors, &c. It has been very favourably received in **AMERICA**; and, we should not be ill-pleased to see it reprinted in **London**. Biography is, confessedly, one of the most interesting forms in which historical information can be communicated: And, it is of great importance for instruction, as well of the present age, as of posterity, that facts and characters should be commemorated, while they are still recent, in as many different modes as possible of legitimate literary composition.

Major-General **HEATH**, well known in the war which dismembered the **AMERICAN PROVINCES** from the **BRITISH EMPIRE**, has lately published, at **NEW YORK**, *Memoirs of his own Life*. **WASHINGTON** encouraged General **HEATH** in his design of publishing these memoirs. The people of **AMERICA** have received the book with general curiosity and favour. It is a valuable addition to the former records of the transactions of one of the most memorable wars which have been ever waged among mankind.

AMERICA, as is well known, has lately suffered very much from pestilential and epidemical distempers. The attention of its medical practitioners has, on this account, been strongly directed to investigate the origin of such distempers,

pers, and to find a method for their cure. A Mr. CALDWELL has recently published a book, upon, this subject, which appears to possess some merit. Other medical publications, upon similar subjects, have, also, newly appeared in America. It is from that quarter of the world we are to expect the first completely satisfactory information concerning the causes, the symptoms, and the cure of the diseases peculiar to America and the West Indian Islands. How much might a HIPPOCRATES, arising in that hemisphere, contribute to the establishment of a truly useful and permanent system of American medical practice! How surely would he establish a reputation grand and unperishing as that of the COAN Sage!

Great attention has been lately given towards the improvement of the police-economy in the American capitals. Among the latest publications at NEW YORK, are two Reports, by two gentlemen of the names of Weston and Browne, on the possibility of introducing the river *Bronx* to water and cleanse that city.

Two valuable MAPS of *Chesapeake-Bay*, and the *Susquehannah-River*, are among the latest hydrographical publications in America. In this department the Americans have, yet, much to do. But, in a region where there are such extensive tracts of land to be measured and divided among new possessors; so many bays, creeks, navigable rivers, lakes, and such an extent of coast, to be surveyed; so many mills to be erected, canals to be cut, bridges to be built, and harbours to be formed, it is impossible that the profession of CIVIL ENGINEERS should not speedily become numerous and eminent. The labours of the members of this profession will, the most successfully, complete our knowledge of the topography of America, and of the hydrography of its rivers and coasts.

Theological literature occupies a respectable place among the new productions from the presses of America. Dr. Samuel Stanhope SMITH, president of the college of New Jersey, has, within these few months, published a volume of very valuable sermons. Dr. SMITH is well known to the philosophical naturalists of Europe by his admirable essay on the origin of the varieties in the human species. He is one of the ablest and most elegant writers that have, as yet, done honour to American literature. We should be highly pleased to see his sermons reprinted in London. The sermons of Dr. CLARKE, a late clergyman of Boston, are about to be published by subscription. The publication seems to be intended, by his surviving hearers, as a tribute to the memory of their departed pastor. MORSE, the geographer of America, lately published a *Fast Day Sermon*, which has been reprobated by some American critics, as not less hostile to jacobin principles than if it had been written to be preached in some English cathedral. — So much for the American literature of the first four months of the year 1798.

FRANCE.—BEAUCHENE, a man of some reputation, has just published a curious work on the influence of moral causes in producing the diseases of women.

The NATIONAL INSTITUTE of France continue their labours with extraordinary diligence. *Le Grand Daussin*, and *Anguelil*, two of its members, have directed their researches to explore and elucidate some obscure particulars in the ancient history of France. *Lamarcq* has lately made some valuable communications in *Conchology*. *Latreille* has made some precious additions to the natural history of the *Araneæ*. *Broussonet* has explained the genuine process of the manufacture of *Morocco leather*; in which it should seem, that the French have not yet attained to all the proficiency of the British.

Le VAILLANT is proceeding in the publication, in numbers, of his Natural History of *African Birds*. Like many other naturalists, this man has succeeded better in making collections of the curiosities of nature, than in composing a narrative of his travels. The additions which his present work makes to our former knowledge of *Ornithology*, are far from being inconsiderable.

The *DUBOIS*, printers and booksellers in Paris, have undertaken to publish an annual work which we should think likely to prove very useful, and of which we should be glad to see an able British rival. It is an ANNUAL LITERARY LIST of learned societies, with the names of their members and office-bearers—

of men of letters—of establishments for education, great libraries, collections of the specimens of natural history—of the publications of the year, particularly of all the newspapers and periodical works.

DELILLE, the French poet, whose *Jardins* and *translation* of the *Georgics of Virgil* have long been admired in Britain, had been received as a member of the *National Institute*. But, for whatever reason he has so slighted this honour, and so contemptuously shunned all literary intercourse with the other members, that he has been, at last, expelled from a body which he refused to assist in its functions.

The profession of CIVIL ENGINEERS are rising to great distinction in France, as well as in Britain. Mills, bridges, quays, light-houses, canals, great roads, the buildings and machinery of almost every complex manufacture, some of the great operations in the opening and working of mines, and all that is difficult or operose in the application of the mechanical philosophy to the arts of life, fall particularly within their professional department. A splendid work, consisting of *instructions* and *engravings* for the use of Civil Engineers, is now in a train of publication at Paris.

PANCKOUCKE, the famous bookseller of *Diderot*, and *D'Alembert*, who published the *Encyclopédie*, the great engine of the French revolution, died lately in the French metropolis. His connexion with the *Encyclopédie* has conferred a literary celebrity on his name, that makes it not unworthy of this notice.

GERMANY.—KOTZEBUE is, at present, the great ornament of the literature of GERMANY. The proudest success that a dramatic poet can know, has crowned his labours. His works are, at once, not from the caprice of the public, but by their own genuine merit, the favourite entertainments on the theatres of VIENNA, PARIS, and LONDON. His play, from which the STRANGER was formed by Mr. THOMPSON, has lately been represented, in a translation, on the French theatre, with a success not inferior to that which it found in England. That there should be no present English dramatic writer to eclipse the fame of this German, is to us matter of mortification and regret; but let us not, for this, be unjust to KOTZEBUE's merit. Those griefs which have their origin, not so much in the natural fate and character of humanity, as in a peculiar extravagance of imagination in certain individuals, and in a morbid sensibility of temper; all the serious and tender interests of domestic life; civil wisdom, arrayed in the delicious charm, the *amabile lumen* of genius and of pathos; many an *incidental* stroke of wit, and many an *occasional* scene of true comic humour; a considerably extensive and strong conception of the varieties of character; a happy invention of incidents; and an eminently skilful combination of the subordinate incidents in any piece, into an interesting unity of the main action, are those particulars which strike us most, as forming, by their concurrence, the peculiar excellence of the drama of KOTZEBUE. Those people who condemn or approve, without regard to intrinsic literary merit, have begun to raise a clamour against KOTZEBUE, because he is a German, and because they have heard that he is not quite so stupid as themselves; but, as for all such persons, and whosoever else may be disposed to prefer *sour small beer* to genuine *old port*, we would much rather wish them joy of their taste, than share it with them.

That technical jargon which has been presented to us, in translation, as the language of the philosophy of KANT, proves metaphysical science to be, as yet, but in a poor state among the Germans. Yet, KANT's undertaking was noble: His terms are not absolutely gibberish: If some of the subordinate parts of his system be, plainly, erroneous, its fundamental principles are, however, if not new nor peculiar, yet irrefragably just.

His design was to introduce, into moral science, such certainty of *principle*, and such accuracy of *investigation*, as should render it, ever after, susceptible of the same progressive improvement with natural philosophy. The fancies of Leibnitz, and that alarm which the doctrines of *Matbranche*, *Berkley*, and *Hume*, had excited among the votaries of the ideal philosophy, appear to have first excited KANT to the formation of his system. In forming it, he endeavoured to distinguish

distinguish—1st, What principles of human knowledge must, of necessity, be received as primary and elementary, as requisite to constitute the foundations of all our science and reasoning, but absolutely incapable of proof from the investigations of experience—2dly, What parts of our knowledge are to be derived from experiment, observation, and testimony? This was his first and most general division of the materials of human knowledge. Under its two parts he established, with somewhat of the classification of a naturalist or a chemist, a variety of interior subdivisions. He gave to his system that appellation which has been translated CRITICAL PHILOSOPHY, because the *truth* or *falsity* of all the different parts of knowledge, and the *mode* in which that truth or falsehood was to be discerned, were the regulating principles of his whole arrangement. Buffier, Rousseau, Reid, and Beattie, had before done, though with less of accuracy and precision, nearly the same thing which is done in the philosophical writings of KANT.

But KANT has assumed, as first principles of knowledge, prior in the human mind to all experience, several truths which are to be learned only from experience and testimony. He supposes, that our knowledge of *Deity* and of *Virtue* is thus original and underived, a supposition that coincides with the late lord KAimes's notion concerning an instinctive *sense of deity*, and with the doctrine of those other Scottish philosophers, who teach that there is, in the mind, a *moral sense*: But, these opinions are palpably false and absurd. He uses an austere rigour of deduction, a peculiarity of phrase, and an uncouthness of technical language, which render the perusal of his writings far from pleasing to any but those who admire them for their very mysteriousness and almost unintelligibility. The course of his studies seems to have never led him to cultivate elegant, popular, and perspicuous writing. On this account, the reader who would understand his works, must first read those books which KANT himself had read, must study the philosophy which KANT laboured to explode, and must examine those more perspicuous and popular writers, whose doctrines coincide with his. Leibnitz, Wolffius, Buffier, Rousseau, Condillac, Hume, Reid, Beattie, and Kaimes, are the masters of those keys by which, alone, the treasures of the KANTIAN philosophy are to be unlocked.

This philosophy still continues to divide the opinions and the wishes of the learned in GERMANY. A number of books concerning it are annually published. A new attack upon it had been made, in a recent publication, by that voluminous and not unpopular writer, HERDER.

*** We beg leave to inform our obliging correspondent, J. G*****, that we shall occasionally avail ourselves of the permission so kindly conveyed in his last letter.

ERRATA in our last.

Page 319, l. 15—after the word "genius," instead of a comma, insert a period
—and after the word "glory," a comma, instead of a semicolon.

Page 320, l. 16—for "Canacci," read "Caracci"—for "Goltzui," read "Goltzius,"
—and for "Bols Werts," read "Bolwerts."

Page 330, l. 15—for "Disponiæu, Bucchius pro Anapæsto, Spondee," read
"Dispondaeus, Spondee, Anapæsto."

Ib. l. 16, 17, dele the mark of division placed horizontally, in *Tυνδαριδας*
and *Ναυταις*, after the first syllable, and place only the metric bar.

Page 364, l. 32—for "but ill adapted," read "not ill adapted."



—Lord Monboddo—

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